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WANDERINGS

IN

SCRIPTURE LANDS.

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WANDERINGS

IN

SCRIPTURE LANDS:

BEING

A TOUR OF NINE MONTHS

IN

EGYPT, PALESTINE, SYRIA, TURKEY, AND GREECE;

In the Years 1869—1870.

BY

THOMAS ROBINSON, D.D.,

AUTHOR OF "A SUGGESTIVE AND HOMILETICAL COMMENTARY ON THE EPISTLE TO THE ROMANS;" "THE EVANGELISTS AND THE MISHNA," ETC.

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SAMUEL GOBAT, D.D.,

BISHOP OF JERUSALEM;

IN RECOGNITION OF HIS EMINENT SERVICES IN THE CAUSE OF THE GOSPEL IN THE EAST, AND OF HIS PERSONAL KINDNESS TO THE AUTHOR HIMSELF AND OTHERS VISITING THE HOLY CITY;

THIS VOLUME IS GRATEFULLY AND RESPECTFULLY

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PREFACE.

THE substance of the following pages was written during a Tour which, as the reader is informed by the title-page, was made in the years 1869 and 1870. The author's special object in view in preparing the work for the press, was to afford as correct and extensive information as possible as to the spiritual condition of the countries and places he visited, as well as the Evangelistic and Educational means in operation for its improvement. He has endeavoured, at the same time, to render his work as useful and interesting as possible, by describing localities, Oriental manners and customs, and incidents of travel; as well as by indicating numerous Scripture illustrations, some of which may, perhaps, be presented for the first time. If he has succeeded in contributing even a little to

an increased interest in the Scriptures of Truth, and in those countries with which they are so closely connected, but which, alas! are still to so great an extent covered with spiritual darkness, he will feel himself amply compensated for the time and labour spent in preparing the volume, which he now commends to the favourable regard of the Christian reader, with the earnest prayer that the Head of the Church may condescend to employ it for the advancement of His own kingdom and glory,—and to Him shall be the praise.

MORPETH,
May 3rd, 1872.

WANDERINGS

IN

SCRIPTURE LANDS.

CHAPTER I.

ALEXANDRIA, *Oct.* 13, 1869.

OUR voyage to Alexandria was rather an eventful one. After the high wind which detained us a day in port at Marseilles, the weather was beautiful; and, but for the sickness of the first day or two, our passage was most agreeable. There is something solemn and sublime in seeing for days together nothing around you but sea and sky, and living, so to speak, in the hollow of the Almighty's hand.

We reached Malta early on Sunday morning. The *Byzantine* immediately exhibited anything but the appearance of Sabbath rest. Discharging and taking in cargo went on as on any other day of the week. Nothing but noise and bustle in and around the ship. Among others came native musicians on board, thinking to make a little gain

from the passengers. A few of us united in lifting up our voices on deck in a song of praise. "You do not keep the Sabbath on board," we observed to the captain, as we sat at breakfast. "The European world do not receive these notions about the Sabbath; we must get to Alexandria," was the reply. God was to shew us that there are other ways by which men may be detained, besides observing His commands and "remembering the Sabbath day to keep it holy."

We left Malta and its fortifications at noon. The island is distinguished, among other things, as the scene of St. Paul's shipwreck. The spot, however, where he is said to have swum or to have been floated ashore, is considerably distant from Valetta. Time only permitted us to go ashore and greet the worthy Agent of the British and Foreign Bible Society, who was preparing to attend divine service. In returning to the vessel, we merely looked into the celebrated church of the Knights of St. John, feeling that the Sabbath was not a day for sight-seeing.

The day was lovely and delightful as we steamed out of the harbour, and everything promised an agreeable and speedy passage. But within fourteen hours, in the midst of the silence and calm of the stillest night, we were suddenly brought to a dead stand. The shaft of the engine had broken. The attempt next day to return to Malta by sail proved abortive from want of wind. Our vessel was not only broken, but becalmed; we lay like a log on the water. An attempt was next made to separate the two engines, and

work the vessel back to Malta by means of one of them. This, which occupied several days, proved also a failure. Meanwhile we had drifted with the current considerably to the South-west, being now nearly midway between Malta and Tripoli. Having been carried completely out of the course of all the other steamers, we found ourselves shut out from all communication with the outer world, and unable either to receive assistance or to communicate the knowledge of our situation. The only vessel we were ever able to speak was a French sailing one, which, as it was crawling slowly on to one of the ports in the west of France, could render us no service. It now became uncertain whether we should make for Tripoli with what wind there was, or wait for its change with the change of the moon five days after. The latter was decided on by the captain, and we kept our head towards Malta. After we had continued in this helpless and isolated condition about a week, it was boasted by one of the passengers, who happened to be a French engineer, that he could make a new shaft if the captain would give him an anchor. The captain offered to give him all the anchors of the ship if he could do so, and the work was commenced. The attempt was successful, and seven days afterwards we were again steaming on to Alexandria. Some three or four days before this, however, it had been decided to turn the vessel's head towards Alexandria instead of Malta. This was scarcely done when, as if the Lord's time for deliverance had come, the wind increased to a stiff breeze in a southerly direction, and we scudded along at considerable speed, with the

waves sometimes dashing over our deck. Thus, by the time that our engine was again at work, we were within two hundred miles of Alexandria, or little more than a day's sail.

It can easily be imagined how glad we were, under these circumstances, to reach our destination on Monday morning, being seven days later than the appointed time. As nothing had been heard of us at Alexandria, we had been given up for lost. All sorts of conjectures had been afloat as to what had befallen us. One of the American missionaries there, in his sermon the previous day, had referred to us as an example of the uncertainty of human life. A government steamer, we were told, had even been sent out in quest of us, along the African coast; we thus appeared in Alexandria as those who were alive from the dead.

The Lord's dealings with us had certainly been remarkable. We saw and felt His hand, not only in the detention itself, but in the mercies attending it. For, first, the weather we had was all the time most beautiful, the wind only becoming high when it was desirable, and the sea only somewhat rough when we were sailing rapidly towards Alexandria. It was thus a time of positive enjoyment. But, secondly, we were kept without fear as to provisions. For, wonderful to say, He whose hand had arrested our course and detained us in the midst of the sea, had laid up for us an abundant supply of provisions in the shape of *cargo* intended for Port Said. And, thirdly, we had delightful Christian society. For, besides our two fellow-

travellers—a missionary from Chrischona* and his recently-married wife—we had on board with us a party of American missionaries on their way to India, six men and women with three children. We thus not only had services on deck on the Sabbath, but also united services or prayer meetings every evening in the same place; so that the song of praise and the voice of prayer were daily ascending from the deck of the vessel. The Lord was with us indeed, and gladdened us with His presence.

We felt we could do little more for our thoughtless fellow-passengers, almost all of whom were French Roman Catholics, than pray for them and speak to them by our actions. On the first Sabbath of our detention, a short address, consisting mostly of Scripture-texts, was written in French on a large card and placed among them. It was read by a few, and soon after politely returned. On the second Sabbath the card was again placed in their hands. This time it was read by more, and never returned. To one who seemed especially to minister to the mirth of the rest, we gave a French New Testament, which he thankfully accepted and sat down to read.

That was the quietest and best Sabbath we had had on board, as it was the last. Let us hope that the detention was not in vain.

* This esteemed friend and brother, the Rev. Mr. Blessing, has since then finished his labours and entered into his rest. He died at Khartoum in Africa, where he had laboured for many years, leaving a lonely young widow to deplore his loss.

I should not omit to mention an interesting phenomenon which made its appearance while we lay becalmed. This was four waterspouts, seen at the same time, in the same direction, and connected with the same body of cloud. The elevation of the waters of the sea at their base was distinctly visible. We were reminded of the words of the Psalmist: "Deep calleth unto deep at the noise of thy waterspouts: all thy waves and thy billows are gone over me" (Psalm xlii. 7.)

CHAPTER II.

ALEXANDRIA, *Oct.* 16, 1869.

IT was a joyful morning, that on which we entered the harbour. "Hope deferred maketh the heart sick, but when the desire cometh it is a tree of life." We had been nearly three weeks in making a voyage which should have required only one. But, that we had been brought through all our difficulties and dangers, had experienced so much mercy in the way, and now at last looked on the wished-for city, might well fill our hearts with gratitude. The sea was calm, so that we had no difficulty in landing, and the weather was magnificent. Our Arab pilot, in his picturesque costume, soon came on board, and scores of half-naked swarthy boatmen surrounded the vessel, eager to convey passengers ashore in their boats or feluccas. Two Chrischona brethren, stationed in the city, having heard of our arrival, came at once on board, and greeted us as those alive from the dead. With their kind assistance we had little difficulty in getting through the formidable business of porters and custom-house officers. While our luggage was being examined, I saw for the first time—certainly not the last—a stick laid vigorously

on the shoulders of a full-grown man by a government official. So the peace is kept in Egypt!

It was an interesting drive through the narrow streets of the old city to the place where we were to take up our quarters. The Oriental costumes, the little Arab shops, the Greek sign-boards, the novel houses, the thought that you are now in the mysterious land of Egypt, with whose name you have been familiar from your childhood, cannot fail to awaken strange and agreeable sensations.

Of this interesting land, Alexandria, where we now are, is the principal sea-port. It is very different now from what it was in the days of the Ptolemies, when the seventy learned Jews, as it is said, translated the Bible into Greek in the little island of Pharos, now joined to the mainland and made the site of a modern fort; or when Philo, the philosophic Jew, and the eloquent Apollos, had their residence here; or when Paul sailed to Italy in a ship belonging to its port. *That* Alexandria seems long ago to have been buried beneath its own ruins and the sand of the desert. Built by Alexander the Great shortly after the destruction of Tyre, about 330 years before Christ, it is said by an ancient Greek writer to have been in his time nine miles in circumference, and by a Roman one, fifteen; this, however, no doubt, included the suburbs. When taken by the Arabians in the seventh century, Amrou wrote to the caliph that it contained 12,000 dealers in fresh oil, 4000 Jews who paid tribute, 4000 baths, and 400 theatres or places of amusement. After the year 1499, when taken by the Turks,

its greatness began to decline, especially as in that year a passage to India by the Cape of Good Hope was discovered by the Portuguese. A few years ago it presented little more than half-finished houses and piles of rubbish, with the remains of a few magnificent edifices. It seemed, however, as if it were destined again to revive. Within the last few years its trade has very considerably increased, and especially since the American war brought Egyptian cotton into demand. Spacious streets, beautiful squares, well-built houses, handsome shops, and magnificent hotels, are springing up, and giving it, in one part of it at least, all the appearance of a modern European city. Still, a large extent of ground which Alexandria once covered, is now a sandy waste and heaps of rubbish.

Seen from the sea, the city has nothing striking in its appearance, from the almost perfect flatness of the country. The Viceroy's palace built on the shore, and another unfinished one standing by itself, are the objects that first attract your attention. Next to these, the circular forts and windmills along the shore, the elegant minarets in the city, and the forest of masts in the harbour, are the most prominent objects. In its interior, it partakes both of the Oriental and the European. The older part is strictly Eastern, with its narrow, unpaved, dirty streets, its little shops with open fronts, its houses with flat roofs, and its latticed windows which indicate the harem or apartments of the women, into which no stranger may look. Its modern part presents a decided contrast, being almost entirely European.

The population of Alexandria is a multifarious one, reaching to not much less than 200,000 souls Of these perhaps 100,000 are native Egyptians and Arabs; 2,500 Greeks; 20,000 Italians; 15,000 French; 12,000 Syrians; as many English and Maltese; 6,000 Germans; and 10,000 of other nations. The natives are mostly employed in trade, manual labour, and menial service. They appear, for the most part, poor and miserable, their dwellings being often mere holes or hovels. A good deal of trade is done by the Arabs and Jews, while mercantile operations on a larger scale are almost entirely carried on by foreigners. The money is mostly in the hands of the Jews and the English.

Among the principal objects of interest here, as everybody knows, are Pompey's Pillar so called, and Cleopatra's Needle. The former is a very noble column standing on a rising ground outside the city. It is of granite, and is about ninety-five feet high. An inscription shews that it was erected, not in the time of Pompey, but of Diocletian, by one Publius, a prefect of Egypt, in honour of that Emperor. Cleopatra's Needle, as it is called, has but little to do with that ill-fated Queen. It is a granite obelisk, with hieroglyphics on each of its sides. It is about sixty feet high, and stands within the city near where Cleopatra had her palace. It is one of three at least which stood in the same place, a second having been conveyed to Paris where it now stands in the Place de la Concorde, and a third, the property of Great Britain, still lying buried out of sight in the vicinity

of the first; the English having not yet thought it worth the labour and expense of removal. They seem to have stood originally at Heliopolis, adorning, with some others of which one still remains there, the Temple of the Sun, having been looked on by the eyes of Moses, and probably of Joseph and his brethren. Among the hieroglyphics are discerned the names of Thothmes III. and of Ramses the Great.

Remains of Cleopatra's Palace are still to be seen. Foundations, walls, columns, and even chambers, are still discernible along the shore, though a great part of the foundations is now covered by the sea. Here you see the point from which Cæsar swam to the island of Pharos, with the Commentaries he was so anxious to preserve. Where are those who revelled in those once magnificent and strongly-built halls, now only crumbling ruins? Where are those great ones of the earth, whose names figure so prominently in history, and who appeared in so much pomp and glory within those walls? "All flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away." Such is the lesson one learns from visiting scenes like these. Striking and consolatory is the inspired contrast, "The Word of the Lord endureth for ever." (1 Peter i. 24, 25).

To-day we came upon part of a fluted column of granite, standing alone in the midst of nakedness and desolation outside the city walls, though having once adorned the City of Alexandria. Pursuing our walk, we came to huge and

extensive mounds, consisting of little else than fragments of pottery, now used with a kind of cement to form the foundations of the new buildings that are constantly being erected. Two small classic lamps, such as the ancients placed beside their dead in the tomb, and two little pitchers, used perhaps two thousand years ago, we brought away as memorials of the past. Our walk lay along the top of vaults, formerly used as reservoirs for water, still in good preservation, though almost filled up with sand. Returning to the city, we came to the place pointed out by the Arabs as the burial place of Alexander the Great. It has a mosque in the same enclosure, and has long been made a place of pilgrimage from Macedonia. It situation, near what was probably the principal street, leading direct from the Port to what is called Pompey's Pillar, favours the tradition. We visited also the old English burial-ground, for the purpose of seeing the tomb of Salt, the Abyssinian traveller, who died in 1827. It is a chaste marble monument with a suitable inscription, but whose existence, we were told, is perhaps not known by ten persons in the city. To-day we were very near the spot where Sir Ralph Abercrombie received his mortal wound; while in the distance was seen the Mosque where he was carried and kept for a time till taken on board the ship in which he died. This morning we came upon a Moslem school receiving their lessons in the open air outside the city. The boys—for only the boys are taught to read and write—were sitting in little clusters on the ground. In these schools the children learn merely to read and write, with the

smallest amount of arithmetic. Let us hope that the time will soon come when, instead of the Koran, the word of God, and the story of his love in Christ, will be read and taught in them. In answer to the prayers of His people, the Lord will certainly have respect to his covenant in relation to these dark places of the earth.

You cannot fail to notice the number of dogs and donkeys seen everywhere here upon the street. Their nocturnal barking and braying constitute one of the peculiarities of an Oriental city. The dogs have no owners, and go up and down seeking their meat as in the days of David. (Psalm lix. 6, 14, 15.)

CHAPTER III.

ALEXANDRIA, *Oct.* 18, 1869.

ONE is much struck here with the endless variety of costumes, most of them picturesque both in colour and form. You have the City Arabs, Turks, Syrians, Arminians, Copts, Moors, Nubians, Fellahin or Country Arabs, Bedouin, and Europeans; all with their different kinds of dress, varying from each other both in pattern and colour. The dress of the women, however, exhibits less variety than that of the men.

In passing through the streets, your attention is often arrested by an extended wooden hand and arm, projecting from the corner of a house. The reason, you are told, is to avert from the dwelling the Evil Eye. Of this Evil Eye the Mahomedans have a singular dread. For the same superstitious purpose, you everywhere see on the walls of the houses a root of aloes.

In the house where we had our residence, no day passed without an opportunity of witnessing a Mahomedan funeral. As of old, the body is not placed in a coffin, but on a bier (Luke vii. 14, 15). It is followed by a company of wailing women, hired for the purpose, uttering at intervals a most

ungrief-like sound. The bier is often preceded by men and boys, the latter usually from some school, who chant as they go a kind of hymn to Mahomet. No change is made in the dress of those accompanying the bier.

The Moslem burying ground at Alexandria is overlooked by Pompey's pillar. As in ancient times, it is outside the city (Luke vii. 12.) It is of great extent, hardly anything being seen but white tombs, plastered over with a kind of white cement. The tombs are interspersed with plants of the aloe, and most of them have Arabic inscriptions. The appearance of the cemetery is not at all attractive; monotonous, rigid, stony, barren, like the religion it represents. Numbers of women we see conveyed there in carts, for the object of bewailing the dead, many of them being hired for the purpose.

Returning from the burial ground, we visited a Moslem School, or Madresah, outside the city. The building consisted of little more than four plain walls, with a flat roof, and an opening at one end to admit the light. It could not be more than three or four yards broad, and about ten or twelve long. The teacher sat tailor-like at one end, on a square platform, about half a yard high. The scholars, as of old, sat at his feet on the ground (Acts xxii. 3.) There might be about thirty or forty boys, most of them with wooden tablets on which to write. In reading, they constantly keep up a rocking motion with their heads and bodies. They seemed quite amused with our visit, especially when one of us began to read with them out of the Koran.

The new Protestant burial-ground lies in a different direction. Like its neighbours the Greek, Armenian, and Roman Catholic, it is surrounded with a sandy waste, enclosed by a stone wall, and shaded with tamarisk and other trees. In this, the second week of our stay here, we have seen two of the Lord's servants from America laid in its peaceful enclosure in one day; one, who had been for some years a Missionary in Egypt, the other a Minister who had just completed his Syrian tour, and died the third day after his arrival in this city.

"The night cometh when no man can work."

An agreeable visit was made to the Sanatorium of the American mission at Ramleh. This village, about five miles from Alexandria, has all sprung up within the last eight years, and owes its existence to the coolness and salubrity of its situation. It consists mostly of genteel houses belonging to persons whose business is in the city, or who only use them for their residence in summer; the summer houses spoken of by the prophet being still common (Amos iii. 15). On the way is a place of historical interest and worthy of a visit, called Cæsar's Camp. The railway to Ramleh passes through a wide waste of sand. In the way we saw, for the first time, some of the dark-coloured tents of the Bedouin, the black tents of Kedar to which the Bride in the Song compares herself (Song i. 7).

It is pleasant to see, outside of the city, whole groves or orchards of palm trees, with their tall elegant stems terminating in graceful feathery foliage, and large clusters of

ripe dates hanging under it. Well might the Psalmist compare the righteous to the flourishing palm tree (Ps. xcii. 13). The palm, though not indigenous to Egypt, is very abundant; and at this time dates are exceedingly plentiful: we have them every day for desert. The banana is also very common here.

We have visited the little old Coptic Church, which is said to contain the dust of the Evangelist Mark, who, according to tradition, preached the Gospel in Egypt and in this city. A large new church is in the course of erection near the same place. One of the mosques which we passed appears, from its cruciform shape, to have been originally a Christian church; in which case, it has probably stood more than a thousand years. It is sad to think of such a change having taken place with Christian sanctuaries in this land and elsewhere; but sadder still to think of that corruption and spiritual decay which brought down on the churches this terrible scourge.

"Behold the goodness and severity of God. If He spared not the natural branches, take heed lest He also spare not thee." (Rom. xi. 21, 22).

The minarets that one sees even from a distance tell how much the crescent has here taken the place of the cross.

Of the population of Alexandria, about a half, or nearly 100,000, are Mahometans and Copts, or native Christians, the former being much the more numerous. The city presents a melancholy mass of spiritual death. Gain and pleasure take up every one's thoughts. The English and

Scotch amount, I suppose, to some thousands; but probably not more than a hundred are to be found on an average in the two churches. Of the rest of the foreigners, the Greeks are the most numerous, and, it is said, the worst. Murders are far from unfrequent among them, so many as twelve, it is said, having been found committed in a single night.

The means employed for the evangelization of the natives are mostly in the hands of the American missionaries. Their mission in Alexandria was commenced in 1857. Connected with it are two Arabic services every Sabbath, and a prayer-meeting once a week. They have also a printing-press and a Bible and Tract depôt. The principal work however seems to be done among the young. They have a flourishing school for boys and another for girls on the same premises. The teachers are natives connected with the mission, under the direction of the missionaries, who also give religious instruction to the pupils. The scholars are mostly children of the natives and of Jews. The medium of instruction is Arabic. In connection with the Pilgrim Mission of St. Chrischona, near Bâle, is a school conducted by one of the brethren, with the assistance of a French teacher from Switzerland, and an Italian who comes two hours in the day. The medium of instruction here is French; English and German being taught, as well as Arabic. The children are mostly those of European residents. The school, which is now in the European quarter, was opened in 1866, in the Arab part of the city. The object of the missionary originally sent was, first, to act

as a city missionary among the Europeans, and, then, to carry on a similar work among the Arab population, to establish a school, and to keep a kind of Christian hospice or boarding-house for young men. The school is well taught, and must, under the wholesome Christian influence of the director, prove a blessing to many European families. As yet, however, little has been done for the native population. Connected with the Scotch Church Jewish Mission is a boys' and a girls' school, attended by from seventy to eighty children, of whom the greatest number of any one nationality are Jewish. The medium of instruction is English; Arabic and Italian being taught—the one as the language of the natives, the other as that most commonly used among the Europeans. The missionary to the Jews is a Chrischona brother employed under Dr. Yule, having formerly been engaged as a missionary in Abyssinia. His work is partly to teach in the school and partly to converse with the people. At present there are no enquirers, though some appear to be in a hopeful and encouraging state. The Gospel has much to contend with here, both among Jews and Gentiles. The education of European children is mostly in the hands of Roman Catholics. A large boys' school is taught by the Lazarists, a sect of the Jesuits who were some time ago expelled, but have since returned. The German Hospital here, conducted by the Kaiserswerth deaconesses, promises to prove a great blessing, both directly and indirectly. The Moslems hold up their hands in amazement at *women* giving themselves to the practice of charity. There

is also, however, a Roman Catholic hospital. The American mission-house, with its chapel, schools, and Bible depôt, is situated in the midst of the native population, in the old part of the city. The average attendance at the services may be thirty or forty, more being present in the morning than in the afternoon. On most occasions some turbaned strangers are seen in the congregation. There have been already three converts from among the Moslems, and the missionaries are hopeful they will ere long see many more. May their expectations be abundantly realized !

CHAPTER IV.

CAIRO, *Oct.* 29, 1869.

CAIRO, the capital of Egypt, is about 130 miles from Alexandria. The country through which you pass is a dead level; in some places still covered with water from the inundation of the Nile, the source of its great fertility. The railway crosses the river at one or two places. The peasants were everywhere seen at work in the fields. In one field we saw at least twelve yoke of oxen ploughing,—Elisha's number (1 Kings, xix. 19). It was interesting to see at every station water-carriers come out with their pitcher and brass cup, and offering cold water for sale, while the poor were supplied gratis. The cry, "*Moia*," or "*Moia burdan*," water, cold water!—reminds one of the Gospel invitation, "Ho! every one that thirsteth come to the waters, and he that hath no money." (Isaiah lv. 1.) The whole country appeared to be a very rich soil, and to a considerable extent cultivated. The fellahin, or country people, have the appearance of being very poor and wretched. We passed many of their villages, which are simply clusters of mud huts, or "houses of clay." (Job iv. 19.)

The places however at which the train stops are of considerable size. Oxen or buffaloes of a very dark grey colour are mostly used in agriculture. Camels and asses were everywhere seen on the roads carrying burdens. The latter, however, are used in the country as well as in the city more especially for riding. Occasionally you see a man who is in better circumstances, probably a Turk or the Sheikh of a village, riding on horseback. The horses of Egypt, however, are not now what they used to be; they are also comparatively rare. Asses are abundant and excellent—much more nimble and spirited creatures than the same animal is with us. As we approach Cairo, trees become numerous, although in general Egypt is poor in trees. There are no forests; the groves of palm-trees that one sometimes sees have all been planted by the hand of man. The principal trees are tamarisks, acacias, and sycamores. One large acacia grows in the court of the old house where I am sitting. The soil produces all sorts of fruit and corn; of the latter, more especially durrah or maize, wheat, barley, peas, and beans; also rice, cotton, sugar-cane, flax, hemp, indigo, tobacco, and most of our garden vegetables. Flowers are but little cultivated; but I suppose there are large gardens of roses in the district called the Fayoom. This province is more than 300 square miles in extent, lying between Cairo and the Libyan Desert, from which it is separated by a lake thirty-five miles long and seven broad, called the Birket el Kerun, the remains of the Lake Mœris, from which it takes its name; *Fioom* or *Phiom*, in Egyptian, signifying

"the Lake." Besides its roses, this fertile insulated district (whose soil is composed of Nile deposit, carried thither through the Bahr Yusuf, until the level has risen higher than the river) contained the famous Labyrinth with the city Crocodilopolis, whose site is still probably marked by an obelisk, one of the oldest of Egyptian monuments. The lands fertilized by the Nile were anciently much more extensive than at present. The entire area of Egypt is about 9,600 square miles. Of this, above 8,000 miles were anciently cultivated, while the modern cultivation only extends over about 5,600, nearly one-third of the ancient cultivation being thus lost. A rich valley, called the Wady Tumeylat, probably including the ancient Goshen, once watered by a canal from the east branch of the Nile to the head of the Gulf of Suez, is now buried in sand. The Delta, which probably included part of Goshen, is a triangular portion of land, enclosed between the Mediterranean sea and the two branches into which the Nile separates near Cairo. It is a sandy plain, covered with Nile deposit to the depth of about thirty feet, and consequently of extreme fertility. In former times, this triangle was probably twice as large as at present, its apex being much higher up the river, where the greater verdure in the desert marks the greater extent of cultivation.

Cairo is situated in a plain, at the foot of a low mountain called Jebel el Mokattam, on the east side of the Nile. Old Cairo, or Fostât, is a mile or two distant from the new city, but on the same side of the river. This more modern Cairo

was founded by El Moez, the first Fatimite caliph, or Goher, his Mogrebbin general, about 973 A.D. Its first name, "*Dar el Memlekeh*," or "royal abode," was changed for "*El Kahirah*," "the victorious," or, as we spell it, Cairo. The name given to it by the natives is "Misr," the designation for the whole country of which it is the capital. The city is much more Oriental in its character and appearance than Alexandria, although *it* also is becoming always more and more European. Its appearance, as you approach it, is exceedingly imposing, with its immense number of stately minarets, the citadel with its domes and needle-like minarets standing on an elevation and appearing to rise up from the midst of a grove, and the Mokattam hills in the back-ground with their steep abrupt termination. The interior presents the usual appearance of Oriental cities,—narrow and unpaved streets, gloomy flat-roofed houses without a parapet, latticed windows, and balconies nearly meeting each other in the narrow streets. A new, spacious, and considerably modern-looking street has recently been opened through the city by the present Pasha, who holds out a premium to any who will undertake to build a new house in it. A canal called Khalis flows through the city, which however is dry for several months of the year. The city is, or has been, surrounded by a wall, now mostly broken down or dilapidated. In the wall are some noble gates and towers still standing, the principal one being Bab el Nusr, or the Gate of Victory. It is said there are about 400 mosques in Cairo; many of these, however, are in a dilapidated con-

dition, and some of them no longer in use. The same thing may indeed be said of the houses, as it is the manner of the Moslems rather to renew than to repair.

The population is probably about 300,000, consisting of Arabs, Copts, Turks, Moors, Greeks, Armenians, Nubians, and Ethiopians. Like Alexandria, it is the mart of all nations; visited by merchants from Morocco, Turkey, Greece, Syria, Arabia, Europe, and the interior of Africa. It is also the rendezvous of pilgrims to Mecca with their caravans from the north coast of Africa as well as from the interior. The Mahometan part of the population is divided into learned men, merchants, tradesmen, artizans, and servants. The Copts, or Egyptian Christians—the genuine descendants of the ancient inhabitants of the country—are almost exclusively employed as clerks and accountants, mostly under the Pasha. The Syrians, who are mostly Greek Catholics, are merchants, accountants, and artizans; some of them also have offices in the service of the Viceroy. The Greeks are artists, architects, tradesmen or shopkeepers, artizans, and coffeehouse keepers. The Armenians are the most respectable and best-conditioned portion of the Oriental Christians in Egypt. They and the Jews are the bankers and money-changers of the country. The Europeans from Italy, France, Germany, England and Malta, are employed as merchants, tradesmen, mechanics, engineers, and clerks.

It has a curious, and, were it not for the ruinous falsehood with which it is connected, a pleasing effect, to hear at stated times in the day the sonorous voices of three or four hundred

men, calling simultaneously to the Moslems, from the galleries of as many mosques, to come to prayer. The *muezzin*, or criers, ascend the minarets of the mosques for this purpose five times a day. The cry, which is very musically modulated, consists of the words, "God is great"—in Arabic, "*Allah Akbar*"—repeated four times; "I testify that there is no Deity but God," repeated twice; "and that Mahomet is God's apostle," also twice; "Come to prayer; come to security; God is most great,"—each being twice repeated; and concludes with "There is no Deity but God." The muezzin are usually blind men, chosen, it is said, in order not to be able to overlook the houses and their female inmates from the lofty galleries.

A sight meets you here which you do not often see elsewhere, except in India—persons handling living serpents as you would do an eel. The first or second morning of our being here, we passed a boy who was drawing large snakes out of a leathern bag, and playing with them as harmless things. Snakes are common in Egypt; some of them quite harmless, and others, as the horned cerastes, very deadly. They lodge in holes in the walls or roofs of the houses, which are often in a state of partial decay. In the house where I am now living, previous to the roof being repaired, one large snake dropped through and fell upon the dining table.

Another thing that strikes you here is the Arab *sais*, or groom, in his light, airy, and picturesque costume, with a rod or staff in his hand, running before a carriage, and

calling to the people to keep out of the way; reminding one of Isaiah xl. 3, Matthew iii. 3, and of Elijah running before Ahab's chariot, 1 Kings xviii. 46. It is a severe exercise for the poor *sais*, especially in the hot season, by which their health is often impaired and their life shortened. The practice was, no doubt, originally designed as a matter of honour to the rider; though, in crowded, narrow streets, on which, from their being unpaved, the vehicle passes without noise, many accidents are probably thus prevented, while progress is much less impeded.

One cannot fail to notice here the religiousness of the Moslems, according to their view of religion. It is true that very few of them enter the mosques at the call of the *muezzin*, and most of them allow the hour of prayer to pass unheeded. You frequently see them, however, engaging in their devotions at such seasons, wherever they may happen to be, —in their shops, their courtyards, or even by the wayside. They appear to heed no one at such times, and to be unconscious of being heeded by any. Some of them are, in their way, especially devout. The other evening we saw an affecting example of their blind devotion and fanatical zeal. A number of the more religious had assembled in front of a neighbouring mosque, at about eight o'clock, for the purpose of holding what is called a *zikr*, or memorial service. This is usually held for some special purpose: in this case it was said to be in honour of the sheikh of the mosque. The exercise partakes of the nature of a private religious festivity, and consists in recitations, prayers, hymns, and repe-

titions of the name of God (*Allah*) for perhaps a hundred times together, while one or more continue singing. The repetitions are made simultaneously, first in one tone and then in another, while the parties engaged rock with their head backward and forward, and from right to left; each series of repetitions continuing for perhaps ten minutes or a quarter of an hour. At times they appear to become quite hoarse, and then the sound becomes like the low bark of a dog. This barking, however, is only one mode in which the name of *Allah* is repeated, and apparently a favourite one. The meeting continues for several hours. We observed them till past ten o'clock, and then were obliged to leave them in their melancholy employment. One is ready to say, alas for their poor bodies, and especially their heads and throats; but alas still more for their poor souls, deluded as they are by the Deceiver of the nations to believe that by such a practice they are rendering an acceptable service to their Maker. How far from the reasonable service of our bodies which the Gospel requires at our hands!—I should mention that lamps are suspended before the mosque from sunset for the celebration of the *zikr*, and that the hymns are often a kind of religious love-song with a spiritual meaning. These *zikrs* are sometimes much more remarkable, and performed by a much greater number of persons, than that which I had then the opportunity of witnessing.

CHAPTER V.

CAIRO, *Nov.* 2, 1869.

TO-DAY we were met in the street by a procession connected with the performance of circumcision. This practice has continued among the Arabs from Ishmael to the present time. The Moslems, however, do not circumcise their male children until they are about five or six years old, or even later. The boy is previously paraded through the streets, usually dressed like a girl,—in order, it is said, to avert the evil eye,—and mounted on a horse richly caparisoned. The child I saw to-day was gaily dressed in scarlet embroidered with gold. The dress and ornaments are usually the richest that can be procured, and are often borrowed for the occasion. The procession is headed by a few musicians playing on pipes which give a shrill sound like that of bagpipes, and on drums, sometimes of a very rude description. A prominent person in the procession is the servant of the barber who is to perform the operation, carrying aloft the barber's sign or *heml*, a case of wood of a semi-cylindrical form, with four short legs; the front or flat surface being covered with pieces of looking-glass and embossed brass, and the back or

round part with a curtain. The man who carries it holds it by two of the legs. Behind the boy walked several females with children also very richly dressed, being the friends and relations of the family. Other musicians brought up the rear.

The procession, in order to save expense, is often connected with one of another kind, that of a bridal party. Two such processions we also saw to-day, one on foot, which is the most usual mode, and the other in carriages with only the musicians walking. Here bridal processions are of two kinds. One is called the *Zeffet el Hammâm*, or Procession of the Bath; the bride being thus conducted in state to a public bath. The other, which takes place on the day following—usually on Thursday or Sunday—is called the *Zeffet el Arooseh*, or Procession of the Bride. To-day being Thursday, the processions we saw were those of the latter kind. The bride and her party, after breakfasting together, generally set out a little after midday. The procession is headed by a party of musicians with pipes and drums. Then follow several of the bride's married female relations and friends, walking two and two, and after them a number of young virgins. Then comes the bride herself, under a canopy of pink or yellow silk, borne by four men holding it by a pole at each corner. The bride walks between two female friends wearing a pasteboard crown, but with her person entirely concealed by a red Kashmeer shawl, covering her from head to foot. The procession is closed by a second party of musicians, or by two or three drummers. It generally

occupies three hours or more, moving slowly and taking a circuitous route for the sake of display. The party, having arrived at the bridegroom's house, sit down to a repast; after which the friends depart, except the bride's mother and sister, or other near female relations, and one or two other women. The bridegroom, who remains below, goes before sunset to the bath and changes his clothes. After supping with a party of his friends, he repairs to some celebrated mosque to pray, sometimes preceded and followed by musicians, and accompanied by a number of friends, and men bearing a kind of torch or lantern filled with flaming wood and fixed at the top of a pole, called *Meshal.* In returning from the mosque, the party is joined by two men bearing a pole on their shoulders, from which are suspended a number of small lamps in four circles, thus with the torches making quite an illumination. At frequent intervals the party stops for a few minutes, while a man or a boy in the procession sings a kind of marriage-song. I should add that the Egyptian females arrive at womanhood much earlier than the natives of colder climates. Many marry at the age of twelve or thirteen, and some even earlier, few remaining unmarried after sixteen. An Egyptian girl may be a mother at thirteen or even earlier. We often see these young wives and mothers walking in the streets with their faces veiled and concealed like the older women, and sometimes carrying a baby. I should also mention that a dowry is always given by the bridegroom or his parents to the bride, as in Gen. xxix. 26. The first question asked by a young man in

regard to the person he is to marry is, as to the amount of the required dowry or *mahr*, the same word which is used in the Hebrew Bible. Sometimes the marriage contract is concluded immediately after the arrangement about the dowry, but more generally a day or two after. On the part of the bride, the affair is arranged through her *wakeel* or deputy, an office to which the Apostle compares his own as a preacher of the Gospel, when he says to the believers at Corinth, "I have espoused you to one husband, that I may present you as a chaste virgin to Christ." (2 Cor. xi. 2). The contract is settled in the bride's house by the bridegroom, with two or three of his friends as witnesses, usually after two-thirds of the dowry has been paid.

In our walks through the streets to-day, we observed on several of the doors the inscription, in Arabic, "He is the Creator, the Everlasting." This is said to be intended to act as a charm, and to remind the owner of the house of his Creator and his own mortality. Sometimes the inscription is simply *Ya Allah* "O God." This is characteristic of the people, who are religious in their fashion, and intensely superstitious. Their superstition is seen everywhere in this use of charms. I have already mentioned some of the means of averting the Evil Eye. To these may be added the practice of keeping their children dirty and neglected-looking, in order not to attract admiration, and so bring on them the Evil Eye. One very common charm is a verse or more of the Koran and enclosed in a bag to be worn upon the person. Our old *Bowab*, or doorkeeper, keeps one con-

tinually about his temples. Almost every donkey has them hung about his head. Some of the charms consist of the ninety-nine names or epithets of God; others, of the ninety-nine names and titles of the Prophet. They are usually written out by a schoolmaster, and are to be bought anywhere. Their common phrases or exclamations indicate partly the religiousness of the people, and partly their profanity. The name of of God is in very common use. *Wullah*, or *Wullahi*, which means "by God," is a common mode of expressing doubt or surprise at a person's statement, just as we should say "Indeed!" The assertion is confirmed by the other repeating *Wallahi!* The expression *Alhamdu Lillah*, "Praise be to God," is exceedingly common, in reply to any enquiry about their health or welfare, or any statement as to your own. The most ordinary affairs are said to be begun *Bismillah*, "in the name of God." The mention of the Divine Being as the Compassionate and Merciful is very frequent; so also that of his greatness, *Allah Akhbar*. Their reverence and even love for Mahomet teaches us a humbling lesson. If two of them are quarrelling on the street, and one comes up and says *Assalah Annebi*, "Blessing on the Prophet," the parties answer *Assalah Annebi*, and the dispute either terminates, or is conducted with greater coolness and moderation. In fact, they seem to associate the Supreme Being with almost everything. If any intention or purpose is expressed, it is *Inshallah*, "If it please God;" if any admiration, it is *Mashallah*, "What God pleases," implying the thing is what it has pleased God to make it. If a person dies, they say

"Verily to God we belong, and to Him we return." If any is in misfortune, he simply says, *Allah Kereem*, "God is gracious." The tradesman inscribes on his shop window, *Ya Aftah*, "O thou that openest," (viz.,) the gate of prosperity. The water-carrier cries, *Sebeel Allah, Ya Atshan*, "The gift of God, O thou that thirstest." The watchman reminds you of God and the Divine unity in his nocturnal calls, by crying *Wahed* or *Wahed Allah*, "Maintain the unity of God," or using some expression indicating His unchangeableness and immortality.

To-day we walked partly outside, and partly upon, the old crumbling walls of Grand Cairo, a picture of the decay to which the whole system of Moslemism is falling. May it soon entirely perish, and the Bible take the place of the Koran, the Cross that of the Crescent, and the name of Jesus that of the False Prophet! The people here are aware that they are not nearly so religious as they used to be, and that the decay of Islam, as their religion is designated, is a sign that the end of the world is not far distant. The greatly increased intercourse with Europeans, and the fact of so many of them having in late years been employed under European direction, has no doubt contributed, and will still more contribute, to this state of things. It cannot be doubted that they are much more prepared to receive the Gospel than they once were. But for the terror that still hangs over them, many, it is believed, would at once become hearers of the Word. It is a hopeful sign that the children of not a few are already receiving Evangelical instruction in the missionary schools.

CHAPTER VI.

CAIRO, *Nov.* 11., 1869.

ONE is greatly struck with the number of blind people you meet with here. The other day we met three on the street within as many minutes. They are often accompanied by a child who leads them; more frequently, however, they are seen alone with nothing to guide them but their staff. The children suffer sadly from disease in the eyes. This is the case also with European children here, but not to so great an extent. Blind men are often employed as schoolmasters, and in performing offices in connection with the mosques and public worship. It is said that upwards of half a million out of the races who inhabit Egypt, Persia, and Arabia, and the Northern Coasts of Africa, are suffering from the loss of sight. To such Mr. Moon's alphabet for the blind promises to be, as it has already proved, a boon of unspeakable value. A blind Coptic youth in this city, beautifully remarked, "that it must have been nothing less than divine inspiration that suggested Moon's letters for putting eyes into the fingers of the blind." By this very means may the march of God's Word be rapidly sped throughout

the East. Schools for the blind already exist in Syria, and should be greatly multiplied.

One of the principal objects of attraction in Cairo is the Citadel, with the Mosque of Mahomet Ali now forming part of it. This fortified palace was erected by Salah-ed-din, or as his name is usually written, Saladin, in the twelfth century. It was allowed to go into decay by the Turks, but was repaired by the Pasha. Granite columns of great height and thickness, brought from the ruins of Alexandria, supported a dome under which the Saracen monarch dispensed justice to his subjects. The Mosque is a magnificent building, constructed on the model of that of St. Sophia at Constantinople. Its walls are alabaster, and the floor of the court is marble. The floor of the Mosque itself is covered with rich Turkey carpets. Some thousands of people could stand in its area. It contains the splendid tomb of the Viceroy who erected it, and whose name it bears. A few solitary worshippers, mostly soldiers, we found engaged in their devotions. From the terrace you obtain a fine view of the city and above thirty miles along the Nile, including Old Cairo, the port of Boulac, the site of Memphis, the obelisk of Heliopolis, and the Pyramids. You are shewn a well, called Joseph's Well, made by a Sultan of that name seven centuries ago, cut in the rock to the depth of 280 feet. You see also the place rendered memorable by the slaughter of the Mamelukes, and the spot where one of them, Emim Bey, spurred his horse to leap the ramparts, and so escaped the common destruction.

This morning, in taking a walk through some of the narrow

streets or lanes of the city, we came upon one of the Khans, or Caravanserais—the "inns" of the New Testament. They are open court-yards, surrounded with buildings, and are intended for the reception of travellers and their goods. Here they appear often like great depôts of merchandise. A camel was just leaving the Khan with a load on its back as we entered. A large quantity of huge jars and such like articles almost covered the court. The appearance of the sides, with pillars, gothic arches, gallery, and covered walk round about, painted with alternate bands of red or brown and white, is very picturesque. The court of the house next to that in which we live, into which our window looks, has also been given by the proprietor as a khan for the use of travellers, but not for goods. Just now, an Arab has spread his mat in it and is engaged in his devotions, as the Muezzin has proclaimed from the minarets the hour of prayer.

Five times in the twenty-four hours is this call to prayer made. The first is at sunset, or about five minutes later, and is called *maghrib*; the second at nightfall, *eshé*; the third at day-break, *subh* or *fejr;* the fourth at noon, or a little later, *dohr;* and the fifth in the afternoon, *asr*. Many now neglect the calls in a greater or less degree, and many altogether. Their devotions are attended with much bodily exercise. Each prayer is said to consist of so many *rek'ahs*, or inclinations of the head. Turning his face towards Mecca, and raising his open hands on each side of his face till the ends of his thumbs touch the lobes of his ears, the Moslem begins his prayer by saying, *Allahu akhbar* "God

is most great." Then, placing his hands before him a little below his girdle, he recites the first chapter of the Koran, with some other verses. He then repeats, "God is most great," and makes, at the same time, an inclination of his head and body, placing his hands on his knees, and saying three times, "I extol the perfection of my Lord the Great; may God hear him who praiseth Him; our Lord, praise be unto Thee.'" Then, raising his head and body, he repeats, "God is most great." He now drops gently upon his knees, and again repeats, "God is most great;" placing his hands this time upon the ground a little before his knees, and bringing his forehead also to the ground between his hands. During this prostration, he thrice repeats, "I extol the perfections of my Lord the most High." He then raises his head and body (his knees being still on the ground), sinks backward upon his heels, and places his hands upon his thighs, saying, "God is most great." This he repeats as he bends his head to the ground, saying, as in the first prostration, "I extol," &c. He then raises his head again, and one *rek'ah* is finished. He may purpose to say many *rek'ahs*, all mostly alike. The time usually occupied in repeating the prayers of four *rek'ahs*, without the additions, is less than four or five minutes. The moslem seldom goes from his house to the mosque to repeat his prayers, except when he goes on Friday, to join the congregation; although I have known our old *Bowab* to absent himself from his post for that purpose, locking the door and putting the key in his pocket, while he stepped into a neighbouring mosque.

We are constantly reminded here of Scripture allusions. Coming along the *Muski* or main street about nine o'clock in the evening, we passed many who were lying on each side of it, on a bed which they could easily "take up and walk" (Matt. ix. 6). Many also we met carrying their long transparent lanterns, as "a lamp to their feet, and a light to their path" (Psalm cxix. 105), it being a rule of the city that none should be found in the street three hours after sunset without a lantern. We passed at the same time numbers of dogs in the streets, some of which barked very angrily at us, reminding one of David's words, "They return at evening; they make a noise like a dog, and go round about the city" (Psalm lix. 6); and of that in the Revelation, "without are dogs" (Rev. xxii. 15). These dogs have all their own district, which they guard very carefully both against human thieves and intruders of their own species, all uniting in the same noisy resistance, sufficiently disturbing to one in the middle of the night, but reminding us of the prophet's denunciation of the false prophets, "dumb dogs, that cannot bark" (Isaiah lvi. 10). They are houseless, and are regarded by the natives as unclean, who avoid touching them even with their clothes; while the animals, as if conscious of this, are said to avoid contact with men. They feed on offal thrown to them from houses and butchers' shops, dead carcases, &c.; but none would give them "that which is holy" (Matt. vii. 6). We cannot be in the street in the day time, without meeting men offering water, which they pour out of a jar or skin

carried on their back into a brass cup. These are paid out of some charitable bequest for the purpose; and you may either pay for your drink of water, or not, as you like, though most give a trifle. *Sebeels*, or drinking fountains, are also very common, some of them being exceedingly handsome buildings, erected and endowed as an act of piety by some rich individual for the gratuitous supply of water to passengers. The cry of the water-carriers is, "God's sebeel (or free gift of water), O, ye thirsty!"—reminding one of Isaiah's "Ho every one that thirsteth" (Isaiah lv. 1.), and of the "cup of cold water" given to a disciple in Christ's name, which shall not lose its reward (Matt. x. 42). The constant use of the ass for riding, even by the humbler classes, reminds one of Christ's entry into Jerusalem, "lowly and riding on an ass" (Zech. ix. 9.; Matt. xxi. 5). We observe however the distinction between the common kind of asses, which yet much excels our own both in appearance and activity, and a superior kind, that, namely, of white asses, employed only by those in better circumstances, as of old by the chiefs addressed by Deborah (Judges v. 10). Here we often see sheep and goats collected together, as in Matt. xxv. 32. Goats' milk is brought every morning as a common article of food, or rather the goats themselves are brought and milked at the door, as in the time of Solomon (Prov. xxvii. 27). Yesterday we passed some houses of the poorer classes, where two young persons were sitting with their handmills before them, grinding corn for the next day's use (Matt. xxiv. 41). The "wailing women" following a bier

we often see (Jer. ix. 17, 18; Matt. ix. 23), as well as mothers carrying their children upon their shoulders (Isaiah xix. 22). We are constantly going up to the flat roof of the house for various purposes, among others that of prayer (Isaiah xxii. 1; Acts x. 9). Asses and camels, as the usual beasts of burden, everywhere meet us (Gen. xlii. 27; Isaiah xxx. 6). The goad is in constant use, both in the streets and in the fields (Judges iii. 31; Acts ix. 5); while the ploughing is still all done by yokes of oxen (1 Kings xix. 19). Going to our forenoon Service at the Pasha's stables, I saw at the entrance two Arabs saluting each other. The hands were first placed on their heart, then lifted to their forehead, and finally clasped by each other; the same form being repeated a second and even a third time. I did not hear the words uttered; but it is said that, among the lower orders, when two friends or acquaintances meet after a journey or lengthened absence, they repeat alternately, while joining hands, the words *Salamat*, "your health?" and *teiyubeen*, "well!" and this not once, but several times—nearly a minute being spent in this manner before commencing conversation or making any particular enquires. From this we can perceive the meaning and importance of the direction given by the Saviour to his disciples (Luke x. 4), having indeed been previously given by the prophet to his servant Gehazi (2 Kings iv. 29).

I accompanied one of the Missionaries the other evening, to the family of a member of the native congregation. After we had sat a little, coffee was presented to us in tiny cups

by a youth residing in the house. The mistress of the family, with two female relations, then entered, all wearing the head veil, which overshadowed without concealing the face. After coming forward and kissing our hands, and at the same time touching their breast and forehead, they sat down by themselves, and, at the close of the religious exercise, retired in silence. We saw them again however on descending the stair, at the door of their own apartment, where two of them again kissed our hands, and received our parting salutation. The mistress of the house is also a member of the Evangelical Church, and has lately learned to read the New Testament. Few of the Egyptian women are able to read; and those who are, have mostly learned at home. As many of the men are able to read, we have begun to distribute texts, written on cards, to the groups that one sees everywhere sitting and smoking in the streets, talking, as in the days of Ezekiel, "by the walls and in the doors of the houses" (Ezekiel xxxiii. 30).

CHAPTER VII.

CAIRO, *Nov.* 25., 1869.

RETURNING to-day from the citadel, we met a procession of females, all gaily dressed, with one who appeared to be a bride in the rear. Instead of music, the women raised at frequent intervals a tremulous shrill cry of joy, called *zaghareet.* Such a procession, in the case of persons of the humbler classes, sometimes takes the place of a *zeffeh*, as also when the bride and her friends visit the bath, which the party I saw had probably been doing.

We observed, soon after this, the funeral of a child passing along the street. In ordinary burials, several poor men, often blind, head the procession, chanting in a melancholy tone the professions of a Musselman's faith, "There is no God but God; Mahomet is God's apostle; God bless and save him." Then follow the male relatives; then some boys, carrying a copy of the Koran and chanting some verses of a funeral hymn. Then follows the bier, carried by men who were friends of the deceased, and who relieve each other at intervals. The procession is closed by a number of "wailing women," who keep up a kind of shriek or broken wail, not

having much the sound of lamentation. In the case of a child, the coffin is carried, as we observed to-day, on a man's head. The biers of children and women are furnished with a cover of wood, and over that is spread the cashmeer shawl, which, without anything else, is thrown over the bier of a man. At the head of the bier or coffin is an upright piece of wood, covered with a shawl, and, as we saw to-day, a head-dress with several golden ornaments. At the funeral of a child there is no wailing.

Here you find almost the poorest of the people wearing rings on their fingers, even the sellers of cakes and sweetmeats on the street. These are seal-rings, worn on the little finger of the right hand, and are generally of silver, with a stone in them, on which is engraved the wearer's name, often accompanied by the words "His servant," that is, God's servant, or others equally expressive of pious sentiments. They are used in signing letters and other writings, after being daubed with a little ink; and such a signing is considered more valid than the signature with the hand (Esther viii. 10).

Here we see streets of shops appropriated to one particular trade. The street is then called the *Sook*, or market, of that trade. Thus we have been through the Shoemakers' Street, the Saddlers' Street, the Coppersmiths' Street, &c. So, in reference to ancient Jerusalem, we read of the Bakers' Street (Jeremiah xxxvii. 21). The streets are generally very narrow, and sometimes covered with an awning, or with planks, as a screen from the heat of the sun. The shop of

the native Arab is generally a square recess, about six or seven feet high, and scarcely as many broad, though some are much larger. The floor is raised a couple of feet or more above the street, and the shopkeeper is generally seen sitting on it at one side. The front is quite open, the wooden shutters having three leaves, of which the uppermost is turned upwards, while the other two are turned down and form a seat on the floor, which is covered with a mat or carpet, and sometimes with a cushion or two. On the inside of the uppermost leaf is sometimes painted an inscription expressive of the piety of the owner, generally a name or title of God, or the Moslem confession, "There is no Deity but God, and Mohammed is his Apostle." So we read that, in the restored Jerusalem, and among repentant Israel, there shall be "Upon the bells of the horses HOLINESS UNTO THE LORD;" yea every pot shall be holiness to the Lord of Hosts (Zech. xiv. 20, 21.)

The Egyptians are fond of music, and pride themselves in their musical performance. We are constantly hearing either vocal or instrumental music of some kind. The instruments most commonly used, as belonging to the country, are the *zemr*, or pipe, in the shape of a clarionet, with a very shrill and clear sound; the *tabl*, or drum, of which there are two kinds—one the *tabl beledee*, or country-drum, resembling our military drum, but not so deep; the other, the *tabl shamee*, or Syrian drum, a kind of kettle-drum of tinned copper, with a parchment face; the *darabukkeh*, played with the hand like a tambourine, and ordinarily made of earthenware,

about sixteen inches long, and of a cylindrical form, but broader at one end than the other—the broader end being covered with a fish skin, and the other left open; the *tar*, or tambourine, with or without tinkling pieces of metal in the hoop; the *nay*, or flute, which is a single reed; and the *arghool*, which is double, the one reed being much longer than the other, and serving, like the drone in a pair of bagpipes, for a continuous bass. We also see a lute, or *'ood*, played with a plectrum, usually a vulture's quill—the body being made of fine deal, with neck and edges of ebony, being about two feet long, and having seven double strings of lamb's gut, two to each note. An actual bagpipe is in use, but is seldom seen; the bag is a small goat's skin. Everything here is accompanied with music of one kind or other; marriages and funerals, manual labour and religious performances. The person who recites verses for the amusement of others has his tambourine, with which he alternates his recitation. If two or three men are uniting in carrying a load or pulling together at the oar, they lighten their labour with a song. To-day a company of four dervishes were performing outside. Two of them stood beating a *tar* or tambourine: a third stood clapping his hands, while the fourth danced with a tambourine also in his hand.

Our place of residence at present here is a large old Arab house in the centre of the city. Cairo is divided into *harahs*, or quarters, *sharès*, or thoroughfares, and *darbs*, or bye streets. We are in the darb Essaade, and our house looks partly into the Sharè Alhaziwyeh, and partly into the square

court belonging to an adjoining house. Both houses are of the true Oriental style. The room in which we dine would formerly have been called the *Ka'ah*, or hall of the hareem. Such rooms are particularly lofty, and are among the upper apartments, or those belonging to the women. On each side, as you enter, there is generally a raised portion, or *leewan*, on which are placed the cushions for sitting on, called the *divan*. Over the middle part, and in the centre of the room, is an elevated portion in the roof, called *memrak*, the sides of which are usually composed of lattice-work, and support a cupola, the object being the admission of light and air. *Our* memrak is modern, and has its four sides of glass windows, supporting, not a cupola, but a flat roof. The room in which I write has been a sitting room, also belonging to the hareem, or women's apartments. No chambers are furnished in an Arab house for bed-rooms. The beds are rolled up in the morning after use, and placed on one side, or in an adjoining closet, called *khazneh*, which, in the winter, is also slept in. In the room where I now am there is such a recess, the floor of it being raised about six inches above that of the room itself. The apartment has two windows; one, the old original one of lattice-work, small and square, about five feet from the floor; the other, a modern one of glass. The rooms of the house are not ceiled; but some of them, according to Arab fashion, have the beams fancifully or tastefully painted, or perhaps covered with painted paper. Sometimes, instead of the beams appearing, numerous thin strips of wood, painted yellow or gilded, the

intervals being painted green, red, or blue, are nailed upon the planks over that part of the room which is between the leewans. In passing from the dining-room into the apartments adjoining it, we have to ascend by one, or even two steps; the rooms being generally built of different heights. At the entrance of the house is a passage, with a turning in it before you come to the staircase leading up to the apartments; and in this passage is usually a stone seat, or *mastaba*, built against the wall for the door-keeper, or Bowab, and other servants. In our own passage, a moveable seat answers this purpose, while it serves also for the Bowab's bed at night. The turning in the passage is to prevent people seeing in from the street. Secrecy is always an object in the construction of Moslem houses. The hareem is up stairs for seclusion and concealment. The windows are made high up in the apartment for the same purpose. The outside of the house towards the court, and often the walls in the street, are coloured with broad alternate horizontal stripes of red and white—a practice almost universally followed with the mosques. The stripes mark the rows of stones of which the houses are built up to a certain height, the upper part being of brick. The flat roof is covered with a coat of plaster, or cement, and is, as usual in Egypt, without a parapet (Deut. xxii. 8.) A very heavy rain, which, however, occurs but once, or perhaps twice, in the year, soon finds its way through the roof into the apartments. Large houses generally have an open unpaved court, called *hosh*,—such as that into which our window looks. The principal

apartments generally look into this court. The court usually has a well in it. That in front of me has also a magnificent acacia growing in the centre. In such courts, doubtless, Jesus often sat and taught (Mark i. 32-33; ii. 1-4) On one side of the court before me is an apartment called a *makad*, elevated about eight or ten feet from the ground, with an open front, and three lofty gothic arches supported by pillars with a low railing between them, which give it a very very picturesque appearance. This open apartment, like another room on the ground floor, called a *mandarah*, is used for the reception of visitors. From our roof we see those of many other houses—most of them having a sloping shed, called a *malkaf*, made of boards, or of timber and reeds plastered and whitewashed. It is directed towards the north, where it is open in order to catch the cool breezes from that quarter, and to convey them to the apartments below. We reach our roof first by an inside stair, leading up out of the dining-room into an open space, itself the roof of a part of the house; and from this we ascend by a ladder to the highest part of the roof. Another stair brings you from the passage, or entrance, up to the dining-room. The house-top appears to be used in Egypt much as it was in Palestine and Syria. Stalks of grain we sometimes see spread out to dry, as appears to have been done by Rahab in her house upon the wall at Jericho (Josh. ii. 6.)

CHAPTER VIII.

CAIRO, *December* 3, 1869.

WE are on the eve of the ninth Mohammedan month, called Ramadan, the month of the great Moslem fast. To-day, while going along the Muski, about two o'clock, I was obliged to stop at a shop-door on account of the dense crowd lining the narrow street on each side, while a long procession passed, partly on foot and partly on horseback, accompanied by musicians and men carrying *meshals*, or hollow torches at the end of long poles, to be filled with flaming wood in in the evening. The procession consisted of the various trades' companies, with their respective sheikhs at their head, mounted on horses gaily caparisoned, as well as a number of fakirs and boys, and parties of mounted armed police to preserve order. The water-carriers', coal-dealers', poulterers', and other companies, passed while I stood. It is the custom for these guilds to proceed at the end of the month to the citadel, and thence, with companies of soldiers, to the Court of the Cadi or judge, to ascertain whether the new moon has been seen, and whether therefore the fast commences on the morrow. The sight, though in

some respects a melancholy one, is very animating and imposing, from the great variety of bright-coloured costumes seen in the procession. In returning from Boulac in the evening, I met some of the soldiers, or mounted police, returning with bearers of flaming meshals before them, as well as companies of persons, both young and old, also carrying meshals, and singing or chanting alternately. When the new moon has been seen, these companies perambulate the city, singing, "O! blessing, blessing! bless ye the prophet! On him be peace!" When this has not been the case, they give notice by crying, "To-morrow is still the month of Shaaban; no fasting! no fasting!" It has been the custom to go some little distance into the desert to obtain a readier sight of the new moon, and also to look for it in the bottom of a well. Its existence, however, is now sufficiently ascertained without these means. From the reason above mentioned, this evening is called *Lailat-ar-rooyah*, the night of observation.

When Ramadan has once begun, the moslems commence a month of fasting, in which, from sunrise to sunset, they religiously refrain from eating and drinking, and what for them must involve an equal amount of self-denial, from smoking. They seem, however, cheerfully to accept and to bear their yoke.

Dec. 4.—At an early hour this morning, the guns of the citadel gave intimation that Ramadan had begun. To-night, as usual on such occasions, the minarets of the various mosques are illuminated with lanterns, which, as seen from the

roof of our house, present a striking appearance. Our old Bowab, not expecting the fast to commence to-day, had slept all night, and, from not having heard the guns, had not been able to take his *sahoor*, or last meal before sunrise, and so to prepare himself for the fast. To-day, instead of seeing the moslems everywhere with a pipe in their hand, you find them carrying a string of beads; for, like the Romanists, the Mohammedans count their repetitions of certain forms of prayer, and therefore employ a rosary, which they call *sebhah*. Perhaps the most common of these forms is "There is no Deity but God;" which, on some occasions, is repeated a thousand times thrice over, a bead being passed through the fingers on each repetition. The additional prayers for Ramadan are called *Taraweek*, and consist of twenty rek'ahs, or inclinations of the head. These prayers are mostly repeated in the mosques. This evening, in passing along a street, I saw, through the open door of a small mosque, about twenty Moslems praying very devoutly. The place was very poor-looking and unattractive, lighted only by one lamp, which hung from the centre of the building. There appears a great amount of religiousness and devotion among the Moslems, but it does not seem that their morals are much affected by it. Indeed, the thing is acknowledged by themselves. They have a proverb to the effect that, if your neighbour has made the pilgrimage to Mecca once, you are to watch him; if twice, to avoid him; if a third time, to remove into another street. So, in India, they say, "Have no confidence in a saint." Sufficient indication of the

character of a religion, when they who follow it most are least to be trusted.

The principal missionary work here, as at Alexandria, is done by the American missionaries. They have schools for boys and girls in different parts of the city, containing in all, perhaps, about two hundred pupils. The American Mission commenced its operations in 1835. Other missionaries, especially the German brethren—Lieder, Krüse, and Müller—had commenced missionary work in Egypt many years before, in connection with the Church Missionary Society; and the Americans entered upon their labours. Mr. Lieder had laboured many years in Cairo among the Copts, and with considerable success. The great majority of the scholars attending the American Mission schools are the children of Copts and Moslems, the rest being of various religions and nationalities. The branches taught are those of a common school education, with Arabic, Turkish, Italian, French, and English; a small monthly fee being charged for each language. The first hour of each day is occupied with Scripture reading and exposition. On the Sabbath there are public services in connection with the mission, both in Arabic and Turkish; the latter, more especially, for the benefit of the Armenians. There have been several conversions among the Copts, and it is expected that a native pastor will ere long be appointed over the Evangelical Church here. There is also a very interesting work carried on among the natives, under the direction of Miss Whately, daughter of the late Archbishop of Dublin. In her schools,

which have been many years in existence, there are about a hundred boys and eighty girls. The teachers are chiefly Syrians. Most of the boys learn English. Their answers to questions on the fourth chapter of John's Gospel, which they read remarkably well, evinced both considerable intelligence and great interest in the lesson. Most of the boys in the highest class are the children of Mohammedans. Miss W., with the assistance of her Syrian teachers, has also a Bible exercise for young natives every evening, which is attended by about twenty. She has also an exercise of a similar nature every Sabbath afternoon. A shop for the sale of religious books and tracts is kept in the vicinity of the school premises. It cannot be doubted that much good, by the blessing of God, will result from the zealous labours of this Christian lady. May she be spared to see much fruit from her work of faith and labour of love in this benighted land!

There are in Cairo about three thousand Jewish families, with about a dozen synagogues. There is at present no missionary labouring among them, though I understand that one has again been appointed in connection with the London Jewish Missionary Society. There seems a large field here for such labours, and one wonders that the work had been given up.

The Bible Depôt here is kept by an intelligent Copt, who had for some time laboured as an Evangelist and teacher in connection with the American Mission. He is exceedingly zealous in seeking to draw the attention both of the Copts

and Moslems to the truth as it is in Jesus, and seems to possess great tact in doing so. Within the last fortnight he has sold no less than fifty copies of the Scriptures. The shop, which is in the Muski, has been very recently opened. Mohammedans sometimes visit it for the purpose of reading the Word of God.

Through the great influx of Europeans, who are generally careless about the religion they profess, the lower orders of the Moslems, I am told, are becoming more indifferent in regard to their religion, while the higher classes are confirmed in their belief of and attachment to Mohammedanism. The Moslems, though in general bigoted and fanatical, are more tolerant in Egypt than in many other places. A site had been given by the Viceroy for the erection of a German Church here; and it was interesting to see one of his Ministers of State (the Minister for Foreign Affairs) taking part, along with two other Pashas of high rank, in the ceremony of laying the foundation stone. The Viceroy has also, I understand, given a site for an English church; though, as yet, whatever the real cause may be, no steps have been taken towards its erection. English service is conducted in the meantime, during part of the year at least, in the New Hotel and in the American Mission House. It is indeed a lamentable fact that many of our countrymen—those especially resident at Boulac—have no opportunity of attending a Sabbath service. At the Government works, Friday, the Mohammedan Sabbath, is made the day of rest; while British workmen are bound by their contracts to con-

form to the rules of the shop, and so to work on the Lord's Day. An attempt is being made by many of them to obtain a relaxation in this part of their engagement. There is great danger to our countrymen who come to reside in Egypt, of trampling under foot the Fourth Commandment, and bartering spiritual and eternal for temporal and worldly advantages.

CHAPTER IX.

CAIRO, *Dec.* 10, 1869.

A MOHAMMEDAN mosque is generally a very plain edifice. One side of the building faces Mecca, to which the worshipper turns himself. In the same side is a niche, called the *mahrab*, shewing the direction of Mecca, and on the right side of it is the *mimbar*, or pulpit. There is also a platform called the *dikkeh*, with a kind of desk, from which a portion of the Koran is read. The dikkeh is ascended by a stair, and usually stands opposite the pulpit. The people pray on mats which cover the pavement, the rich and poor kneeling side by side. Sometimes an *Imaum*, or priest, leads the devotions of a few worshippers, who stand in a row, following him in all his motions, and uttering responses in the prayers. You seldom see women or children in the mosques. In larger mosques there are usually two Imaums—one called the *Khateeb*, who preaches and conducts the public service on Fridays; the other, the *Imaum ratif*, who recites the five prayers of every day at the head of those who may attend at the prescribed hours. These and other officers are paid from the funds of the mosques, which have generally been

bequeathed by the founders or others. These Imaums have no authority over their brethren, though generally men of greater learning and piety. They are often at the same time either tradesmen or schoolmasters, the salary which they receive from the mosque being very trifling. They are generally chosen from the poor students of a Moslem University here, connected with the large mosque of Azhar. They perform public service in their ordinary dress.

The people here are in general very poor. Working men are always liable to be called away by the Government from their own employment to engage in some public work, for which they receive the scantiest remuneration. Compulsory service is of long standing in the East, and is met with in the Scriptures (Matt. v. 41; xxvii. 32.) The Khedive is entitled to great credit for the many improvements he has introduced into Egypt; but this oppression of the people, in order to their execution, is a serious detraction from that credit. Another evil under which the people groan is the heavy pressure arising from the taxes laid upon industry. Little is left for the poor people to live upon.

The country is divided into *moudyriehs*, or prefectures, each governed by a Moudyr, who is usually a Turkish Pasha, or Bey. The cities have governors of their own. The villages are governed by a *Sheikh al beled*, or village chief, under the Moudyr, though with a local authority almost absolute. The Government, or the Viceroy himself, signify their wish to the Moudyr that a number of men are

to be furnished from a given village; the Moudyr intimates it to the Sheikh, and the men are immediately supplied, without any regard to the interests of themselves or families.

Justice is administered by the Cadis and Ulemas, who are priests, or learned men, of a higher degree. The only code is the Koran, so that the Cadis are at once consulting theologians and justices of the peace.

To-day we visited a large encampment of pilgrims on their way to Mecca: their tents, numbering probably from sixty to seventy, are pitched outside the city. Our object was to give them cards with Gospel texts. These we found several of them were able to read. They were readily accepted, and will, we hope, be carried with them in their pilgrimage. May the eyes of some be opened to the glorious truths conveyed by them! The pilgrims are from Tunis, or the north-west coast of Africa. They are doing, at the same time, a little business here—a thing which Mohammed wisely permitted to those engaging in the pilgrimage. They seemed a fine-looking class of men, open, honest, and intelligent, many of them with really handsome features. Their tents were white and clean, very different from those of the Bedaween. The men were often found sitting in a circle at their tent-door, with their sheikh or patriarch among them (Gen. xviii. 1.) The women were engaged in preparing food, baking cakes for the evening, &c. (Gen. xviii. 6.) This being Ramadan, many of the men had their rosary in their hand, like other Moslems. Visiting

them again in the evening, I found many of them engaged in their devotions. In front of one tent, some half-a-dozen tall men, in white garments which covered them from head to foot, were standing in a line, with their faces towards the East, bowing and prostrating themselves at intervals, as men intent on the business in which they were engaged. The moon was shining brightly upon them and on the white canvas tents, which gave a fine effect. May the Lord speedily send forth His light and truth into the homes and hearts of these children of Eber!

There is much talk at present about the Viceroy in his relation to the Sultan, and the supposed aim of the former to make himself independent of the latter. The present Pasha appears to inherit much of the spirit of his grandfather, Mehemet Ali. As is well known, Egypt owes much of its present improved state to that vigorous ruler. Having been made governor of Egypt in 1806, his first act was to destroy the Mamelukes—those warrior-slaves to whose government Saladin had apportioned the country, and who at last formed a wild and bloody Prætorian despotism; electing the Sultan from among themselves, and, after Egypt was conquered by the Turks in 1517 and added as a province to the Turkish Empire, greatly limiting the power of the Pashas, or legitimate governors of the country. Their destruction was effected in 1811. Mehemet Ali's second act was the organization of a disciplined army and fleet. Canals were cut, the system of irrigation improved, the culture of sugar, cotton, indigo, &c., introduced, manufactories

built by the forced labour of the natives, schools founded, telegraphs instituted, civil law-books after the Code Napoleon prepared, and young Egyptians sent to European schools in order to utilize the native talent for the improvement of the country. Mehemet Ali's object, however, seemed rather to be his own personal aggrandizement than the welfare and happiness of his people. He not only forced the natives to work in his service as slaves, but compelled the agriculturists to sell the whole produce of their land at a certain price to himself, and to buy what they needed at the Government depôts. After battling against Greece in favour of the Porte, he went to war with the Sultan himself, and conquered Syria in 1831. Forced by the European powers to make peace in 1838, and to be content with the Vice-regency of Egypt, he waged war again in 1839, when the Turks were beaten by his eldest son, Ibrahim Pasha, who threatened Constantinople itself. Mehemet Ali was again forced into subjection by the powers of Europe, it being stipulated that taxes should be raised in Egypt only in the name, and with the consent, of the Sultan; that an annual tribute should be paid to the Porte; and that the army for home service should be limited to 18,000 men, the officers, up to colonel, being named by the Pasha, and the commanders by the Sultan himself. It may be seen from this how much Ismail Pasha, the present Khedive, seems disposed to tread in the steps of his energetic grandfather. He is the son of Ibrahim Pasha, and came to the Vice-regal throne in 1865, having succeeded his uncle, Said Pasha, the successor of Abbas

Pasha, nephew of Ibrahim and immediate successor of Mahomet Ali.

After many attempts, the Pasha has succeeded in bringing a good many of the Bedaweens either to settle in villages for the cultivation of the soil, or to serve him as border watches. These are tall well-built men, and, as a class, prefer freedom to the more comfortable life of the city. They visit the cities only to dispose of some of the productions of their flocks and herds, and other articles which they may bring from other neighbourhoods, and to make necessary purchases, migrating from one place to another at different seasons of the year. Such passages of scripture as Gen. xii. 8, 9; xiii. 3; xxvi. 12—25, shew a similar mode of life to have prevailed among the patriarchs.

CHAPTER X.

CAIRO, *Dec.* 24, 1869.

TO-DAY, the most of the pilgrims' tents were gone; reminding one of the nature of our earthly life, "removed like a shepherd's tent;" the place that knew them yesterday knowing them no more. There is some gratification, however, in the thought that their owners have taken with them that Word, in the shape of Scripture texts, which the Spirit of Life can make effectual to their salvation.

A good many of these texts I have distributed among the Moslems of the city, without as yet meeting with any opposition. Tracts have often been eagerly received. One Moslem, on reading the text, "This is a faithful saying, &c.," said "Kwayyis," "beautiful!" Labouring directly among them seems to be entirely abandoned. The Moravian Brethren made some attempts to do so towards the end of the last century, but failed. The first of the Chrischona Brethren that were sent here did the same, but afterwards gave up the work in like manner. The Bibles and books given or sold were found to be burned in a heap, and the missionaries themselves sometimes beaten. The great offence

in the case of Moslems is, of course, the doctrine of the divine Sonship of Christ. They will hear you up to this word; especially if you drop nothing to the disparagement of the "prophet." A society was organized ten or a dozen years ago for the special object of attempting the conversion of the Moslems, beginning with the Bedawy tribes in the neighbourhood of Aleppo, who had been induced to abandon their nomadic habits for the pursuits of agricultural life. I suppose very little visible success has hitherto attended the movement. Moslems, however, do not entirely object to send their children both to the Coptic schools here and to those of the missionaries. In this way, the Gospel will certainly become better known among them, and we may confidently hope that some seed will take root and bear fruit. There have been, indeed, a few cases of conversion already in connection with the labour of the missionaries, although very few. There is the hope and expectation, however, that ere long the number will be considerably increased.

A party of us set off to visit the site of ancient Memphis, and its recently excavated tombs and temples, taking the Pyramids on our way back. We travelled on donkeys along the banks of the Nile, and slept at an Arab village not far from the river. From this place the city probably extended westward to the breadth of three miles, or close upon the Desert, where the sand hills are now seen which mark the habitation of the dead. It is said that a lake, dug by Menes, the first King of Egypt, lay between the city and

the tombs, across which the dead were ferried to their final resting place, the origin, doubtless of the fable of Styx and Charon with his soul-freighted boat. Its site is still marked by a hollow spot, containing water a great part of the year. A Greek Historian (Diodorus) states that this Acherusian lake, and the ceremonies connected with the dead who were ferried across it, gave occasion to the fables about Charon, the judging of the dead by Minos, &c., these myths having been originally brought by Orpheus from Egypt to Greece.

Our journey from Cairo to Old Memphis (the Noph of Scripture) was exceedingly pleasant. On what would have been in England a beautiful summer morning, though now the 28th of December, we started at ten o'clock, each mounted on a donkey, with our Arab donkey-men and an additional donkey to carry our provisions. After leaving the city we entered Old Cairo, probably at first a Roman camp or station, supposed by some to have been the Babylon where Peter wrote his first Epistle, as it is certainly known to have been called by that name. On its site the Arabs, in 638, built the present city, called by them Fostât, or Misr al Atikah (Old Cairo). After passing this ancient city, much of which is now heaps of rubbish, the accumulation of centuries, we reached the Nile, which, with our donkeys, we crossed in a ferry boat. The river here is broad and majestic. The opposite bank is lined with palms and accacias, and studded with houses; while a little further down is an island, on which stands one of the most beautiful of the Viceroy's palaces, called, from its insular situation,

Algezirah, or "the Island." Our ride on the other side of the river was for some time along its banks, sometimes more and sometimes less distant from it. Sometimes it lay through beautiful groves of palm trees, with here and there an acacia, springing up from a level surface of the brightest green. We had pyramids in view on our right the most of the way; while, on our left, on the other side of the river, was the chain of the Mokattam mountains, from whose quarries were dug the stones which formed the renowned cities and monuments of Egypt. Sometimes we came upon an Arab village, with its mud huts and turbaned inhabitants, veiled women, and half-naked children. The men we often saw seated in groups on the ground, and the women or girls at the well with their pitchers, reminding one of Rebekah and of the woman at Sychar. (Gen. xxiv. 16; John iv. 7, 28). The men very courteously returned our salutation of "Naharkoom Sayid," or "Good day." In some few cases, we gave cards with Scripture texts, which were willingly accepted. The people we often saw busily employed in their agricultural pursuits, our whole first day's journey being in that part of the country which is fertilized by the Nile, and which therefore consists of fine rich soil. It is sad that the poor Fellahs should have so little encouragement for the cultivation of their fertile fields, oppressive taxation sometimes leading them to abandon it altogether. The ploughs we saw were exceedingly primitive, probably the same kind of implement that was used in the time of Joseph. Our way sometimes led through cultivated fields,

and sometimes along the railway which goes up to Minieh, but which at present is rendered useless by the damages done to it in the late inundation.

We reached the village of Bedrasheen, where we were to halt for the night, a little before sunset. It is a pretty large village, with a Mosque. The houses, as usual, are only mud huts, or cottages built with bricks baked in the sun, of the simplest and rudest construction. There is, however, in the village a pottery, where we saw a large quantity of jars and other vessels of earthenware prepared for sale. A well-built Sheikh's tomb seemed the only place where there was any attempt at ornamentation, having above the entrance the familiar inscription, "There is no Deity but God, and Mahomed is the Apostle of God." Thus constantly is this mixture of truth and error kept before the people's minds. Another place we observed was an open court, or enclosure of four simple walls, intended for an oratory, into which we saw several entering the next morning to perform their devotions. Lying outside the village we observed the granite fragment of what was at one time, probably two or three thousand years ago, a pillar of some kind, with an inscription in hieroglyphics, including two cartouches, distinct enough for us to copy.

Without applying to the sheikh of the village, we found accommodation for the night in a Greek Wekaleh, which served at once for a store, a place of refreshment, and a dwelling. Here we had coffee prepared for us, and partook of the provisions we had brought with us. In such circum-

stances, and in such a neighbourhood, one sits down to a rough table with a hearty relish. After our meal we took a walk in the brief twilight, and were soon followed by a number of village children, clamouring, as usual, for baksheesh. Our sleeping apartment was a kind of gallery, or loft, extending a few yards from the end wall, quite open in front, and covered with rugs or matting. It was furnished with pillows and coverlets for two or three persons, being used as their bedchamber by the two men who kept the Wekaleh, but which is given up on occasion for the accommodation of travellers or guests, while they themselves sleep on the floor beneath. The place was amply sufficient for us to stretch our limbs upon, which we did after drinking some new milk outside, and engaging together in evening worship within. To sleep was a different matter. Men continued talking outside, quite audibly, till a late hour; the village dogs showed they were not a whit behind their congeners of the city in nocturnal noises. Above all, a number of invisible enemies kept us moving and shifting ourselves till about midnight. After rising and refreshing ourselves with oranges and a little talk, we again lay down, and found that *this* time sleep was more than a match for the fleas. When we awoke and had struck a light, we found it exactly five o'clock, the hour we had intended to rise. Having in a primitive and oriental fashion performed our ablutions outside, by our host or his servant pouring water on our hands, as Elisha had been wont to do for Elijah (2 Kings, iii. 11), we partook of our coffee and eggs, and

sallied out for a walk before sunrise. The moon was in her last quarter, and was still looking calmly and beautifully down through a clear sky, as it had done four thousand years before, on that land of idols, when Joseph's brethren came up to it from Canaan to buy bread. Soon the few light clouds in the east were dyed in the most beautiful crimson by the orb of day, now about to come forth like a bridegroom out of his chambers. It was in lands like this that these glorious objects first began to receive the adoration due alone to their Creator.

CHAPTER XI.

CAIRO, *Dec.* 29, 1869.

SHORTLY before sunrise we were on our donkeys for the excavations of Sakkarah. The pyramids before us were soon gilded with the rays of the rising sun, as they had been for thousands of years. Our way now lay partly through palm groves, which cover a portion at least of what was the capital of Lower Egypt in the time of Moses—the city where he had been brought up by Pharaoh's daughter, and where he held those interviews with the oppressor which are recorded in the Book of Exodus. On the left was the river where he had been deposited in the ark by his mother, Jochabed. Yet, of this renowned city of Memphis, or Noph, of which it is said there were extensive remains only five hundred years ago, not a single vestige now appears, except a mutilated but remarkable statue of Rameses II., lying in the forest of palms with the face downwards, and showing his name on his girdle. This statue, which is thought by some to be the same that Herodotus says the great Sesostris erected for himself in front of the great gateway of the Temple of Pthah, or Vulcan, would be about forty-eight feet high.

Perhaps about an hour after we left Bedrasheen, we forsook for a time the cultivated land for the sandy desert. It is striking and impressive to come to the verge of cultivation, where all is covered with the most beautiful green, or a rich black mould, and then abruptly to enter on sandy waste with not a blade of grass to be seen. As far as the Nile, with its annual inundations, comes and extends its fertilizing influence, there all is verdure and cultivation; beyond it, all is barren sand. For the application of this, see Ps. i. 3; Jer. xvii. 6—8. Here the ground is a little elevated; and on the elevation stand the Pyramids of Sakkarah. The whole of the sandy mounds mark the burial place of the city. Here, for miles and miles, you meet with dry bleached bones, dead men's skulls, and mummy cloths, sometimes with pieces of embalmed flesh still sticking to them. In walking over these sand-hills you see here and there shafts leading down into mummy pits. Among these are the mummies of the ibis, a bird regarded as sacred by the Egyptians, preserved in red jars placed in long galleries.

One of the most remarkable of ancient Egyptian monuments is the cemetery of the bull-god, Apis, forming part of the temple of Serapis, and only recently discovered. It is a long subterranean gallery, hewn out of the rock, perhaps twelve or fifteen yards broad and four or five high, with deep tombs or recesses dug at each side. In most of these are the huge coffins, or sarcophagi, of black granite, which received the remains of the god. These coffins are now all empty, the contents having long ago been removed. Into

one of these tombs and coffins we entered. After descending into the tomb, you ascend by a ladder, placed there for the purpose, to the edge of the coffin, and then, stepping over it, you descend by another ladder inside. The sides of the coffin are four or five inches thick, and beautifully polished. The number of these tombs, we were told, is thirty-three. Some of them were yet without coffins, having only been prepared to receive them. The coffins, which are partly open, had each an arched or convex lid. The depth from the bottom to the highest part of the lid is eleven feet. The length is twelve feet five inches by seven feet six and a half; and the height, to the top of the side, seven feet eight inches. Most of the coffins are without sculptures; but there are numerous tablets affixed to the walls recording the successive bulls and the names of the kings in whose reign they lived and were worshipped, and then died and were buried. Such was the religion of one of the most civilized nations of antiquity! These tablets, or ex-votos, have mostly been removed to Paris; and only a few, of no historical importance, remain. The whole gallery is, of course, in perfect darkness, except from the candles you take with you; impressively reminding one of such passages of Scripture as Job x. 21, 22.

We then inspected some other objects of interest, among which were some sculptures, recently evcavated by an enterprising Frenchman, named Mariette, whose perseverance was rewarded by the discovery of the ancient temple of Serapis, with its long avenue of sphinxes, buried, like the

palaces of Nineveh, for many centuries out of human view. We next entered what was shown to us as the temple of Pthah. We descended by steps into an area, the front of which was adorned with pillars, and then passed through narrow passages into various chambers covered with paintings and hieroglyphics. The whole seemed as fresh as if finished only yesterday, having been buried under the sand for many centuries. Having done all that time permitted us in this deeply interesting locality, we proceeded on our way to the Pyramids.

There are pyramids all along the west side of the Nile, as those of Abuseer, Sakkara, Dashoor, &c. The principal of them, those of Ghizeh, are perhaps seven or eight miles from Cairo, from whence they are distinctly visible, like so many mountain peaks rising up in the Desert. In approaching them from the opposite, or Desert side, you think you are close to them when they may yet be several miles distant. The pyramids of Ghizeh are three in number, each of different dimensions. The attention is of course specially directed to the largest; although the smallest of the three is said to have been built in the most costly manner; and the second still retains, towards the top of one of its sides, a portion of the original polished white or yellowish limestone casing that covered the whole of it. The marble casing of the largest was entirely removed by the Caliphs for building and beautifying their palaces in Cairo. The covering of the lower part of the smallest still remains, being the same kind of polished red granite that lines the

Great Pyramid, having been quarried from the opposite side of the river, but about 200 miles higher up.

You naturally feel a kind of awe as you approach these stupendous monuments of remotest antiquity, which looked down on Moses, and Joseph, and possibly Abraham himself; and which are, perhaps, the largest as well as the most ancient piece of human workmanship the world contains. It is, of course, only as you approach the Great Pyramid that you distinguish the rows of uneven stones, which have been built in the form of steps, two or three feet deep, and a foot or two broad. These stones, which are of the same character as the limestone rocks on the opposite side of the river, give it a much less striking appearance than it must have had in its original condition. The Pyramids stand on an eminence, and the sand is now accumulated about them to the depth of several yards above their original base. The Great Pyramid thus stands before you, in its naked majesty and venerable antiquity, as something belonging to a bygone world—a mountain made by human hands in the days of the patriarchs.

Your meditations, as you reach the nearer vicinity of the object of your wonder, are rudely interrupted by a host of Arabs, who come to make something out of you, partly by the sale of coins, stones, &c., and partly by acting as your guides and helpers. They are, doubtless, of benefit to you in ascending and descending the Pyramid, and without them you could not well enter the interior; but by their constant clamouring for baksheesh, even while accompaning you as

your guide, they prove a great nuisance. The Sheikh is paid a certain fixed sum, while the others receive only what you choose to give them. They are, however, remarkably kind and attentive to you, when once you have put yourself into their hands.

You first descend to the recently excavated Temple of the Sphinx, with its passages and chambers lined partly with granite and partly with alabaster, and ornamented with granite columns. You next examine the Sphinx itself, which, from its immense size, you have had in view a considerable time before reaching the place, standing as it does towards the Desert between you and the Great Pyramid. This is almost as wonderful and striking an object as the Pyramid itself. It has been cut out of the solid granite rock, and is only cased with stone in part of the back where the rock had been defective, the two fore-legs being also of hewn stone. The cap or pshent, consisting of rams horns and feathers, has long since been removed. The face is also mutilated, and the nose entirely gone. The features are Egyptian, and convey the idea of calm repose and conscious power. The Sphinx is well known to be a fanciful animal with a human face and the body and legs of a lion, emblematical of the union of intellect and physical force, and thus made the representative of royalty. This particular sphinx, however, appears to have been worshipped as a deity; as an altar has been discovered standing between its paws, on which sacrifices were evidently offered to the image; while a granite tablet exhibits Thothmes IV. offering on one side incense

and on the other a libation to a sphinx—probably the representative of the colossal one above. It is said by Pliny to have measured in length 143 feet, and 63 from the belly to the top of the head. The circumference of the head, around the forehead, was 102 feet, while the paws stretched out to the distance of fifty. The same Roman author speaks of its appearance as that of a local deity. Between its fore legs a sacred area is believed to have extended up to the beast, where was a sanctuary composed of three tablets. One of these tablets was of granite, and was attached to the breast; the others of limestone, which are now removed, formed the sides. The top of the granite tablet may still be seen above the sand.

The whole neighbourhood around the Pyramids appears to have been covered with tombs. Some of these have recently been opened. One very remarkable one was discovered by Colonel H. Vyse, and named by him after the Consul-General, Campbell's tomb. It is a large square pit, cut in the rock to the depth of fifty-three and a half feet, and measuring thirty and a half by twenty-six and a quarter. In the pit is a black basalt coffin, covered with a stone case or sarcophagus. Other two coffins of different material are seen in cavities in the sides of the pit. For reference to such places, see Ezek. xxxii. 18, 23. Around the circuit of rock in which this pit with its graves in the sides is dug is a large trench, sixty-eight feet square and seventy-three deep, as if intended for protection to the resting-place within.

Climbing the Great Pyramid is an animating affair. Our whole party accomplished it with the aid of the Arabs, resting twice in the ascent. The time occupied by the ascent was, perhaps, fifteen minutes. A hurrah was given by the Arabs as we reached the platform on the top. Here we sat down and enjoyed the magnificent and impressive prospect. Miles and miles of desert were seen on the one side, and the richly cultivated valley of the Nile, with Cairo and its citadel, on the other. We refreshed ourselves with a draught of water brought up by Arab boys for the purpose, made inscriptions or had them made for us, and commenced letters to our friends. The platform is about nine yards square, and not entirely level. You have a strange feeling in looking down on the people below, who appear to you like pigmies, with so extensive a horizon all around you; while for miles and miles, north, west, and south, as far as the eye can reach, you see only an ocean of sand. You feel as if isolated from the world of human beings; to which, however, especially as the Arabs do not allow you much opportunity for quiet meditation, you soon begin to wish you were safely down again. The descent is more difficult than the ascent. In some places you have to leap from one step or tier of stones to the next; the guides, however, if you allow them, generally holding your hand.

One is not satisfied without entering the pyramid as well as ascending it; in doing this, each person usually has two guides, who take lights with them. You enter this abode of darkness and silence by a cavity in the north side, and descend

a few yards by a low narrow sloping passage. You then ascend again by a similar passage, and then pass along by a horizontal one to what is called the Queen's Chamber, which you find empty. You then return along the same horizontal passage, and ascend to the King's Chamber by what is called the Grand Gallery. Here you find the chest, or sarcophagus, as it is generally called, made of granite, or rather porphyry, the purpose of which has so much perplexed the studious inquiries into these matters. It has all the appearance of a sarcophagus. Its sides are about six inches thick; its length, on the outside, seven and a half feet, and its breadth three and a quarter. It has no lid, and is considerably mutilated at one of the corners, no doubt for the sake of carrying away memorials of it. Its intended use as a sarcophagus has been denied by some, as Mr. Piazzi Smith, who contend that its purpose was to serve as a permanent standard of measure; an idea which has been extended to the pyramid itself. It is remarkable that it contains exactly four times the corn measure, which we call a quarter, while no one even thinks of what this measure is a quarter of. Others, however, as Sir G. Wilkinson, incline to the opinion that this pyramid was intended, like the rest, to be a place of sepulture, and to serve at the same time some astronomical purposes. The chamber, in which the porphyry coffer stands, measures thirty-four and a quarter feet by seventeen feet one inch, with a height of nineteen feet one inch. The Queen's Chamber has the same breadth, but is only eighteen and three-quarters feet long, while the

height from the floor to the commencement of the roof is fourteen and three-quarters, and to the highest part of it twenty and a quarter feet. It is this chamber which is exactly below the apex of the pyramid. The King's Chamber stands more to the south. Some of the passages are only about three feet high, while that of the Grand Gallery has a height of twenty-eight feet. The length of this gallery is 150 feet ten inches; and that of a horizontal passage beyond it and separated from it by a portcullis, is twenty-two feet, with a height of three feet eight inches. From the King's Chamber are air-tubes communicating with the external air. Above it are four other chambers, or *entresols*, intended to lighten the pressure. No sculpture appears on the coffer, and the whole pyramid, in its finished parts, is said to be entirely free from any religious symbol or hieroglyphic. Herodotus relates that Cheops, the founder of the pyramid, closed up all the Egyptian temples and forbade sacrifices. P. Smith is of opinion that it was built by some one in the line of Shem, but earlier than Abraham, and who was a worshipper of the true God. Herodotus tells us that it was twenty years in building, 100,000 men being employed on the work at once, and exchanged every three months. The sculptures on the tombs in the vicinity of it bear the name of Cheops; which makes it remarkable that there is no sculpture or hieroglyphic on the porphyry coffer, or on the pyramid itself; although Herodotus does say that there were hieroglyphics on the extreme face of it.

It is enough to add, that the length of the present base of

the Great Pyramid is 746 feet, that of its former one having been 764; and that its present vertical height is $450\frac{3}{4}$, and its inclined height $568\frac{1}{4}$; its former inclined height being reckoned by Col. Vyse to have been 611 feet. It must thus cover an area of nearly thirteen acres, a fact which may give an idea of the colossal magnitude of the whole.

CHAPTER XII.

CAIRO, *Jan.* 7, 1870.

I RECENTLY paid a visit to the house of an evangelical and intelligent Copt. The Copts are the native Christians of Egypt,—the genuine descendants, as they say, of the ancient Egyptians, while the Moslem natives are of the mingled Arab and Egyptian races. The number of Copts in Cairo may be ten or twelve thousand. They mostly reside in what is called the Coptic quarter, though many are found in other parts of the city. Their number in all Egypt is supposed to be not more than a fourteenth part of the whole population, or about 150,000 out of two millions; while the number of Mahomedan Arabs is about 1,750,000. In Upper Egypt, however, the proportion of Copts to Mahomedans is in many places considerably greater, while some villages are almost exclusively inhabited by them. Hence the interesting field of labour which the American missionaries have found in Upper Egypt among that people. The language spoken by the Copts is Arabic, the vernacular of the country; their own Coptic having long been a dead language, now used only in their church services, and understood by very

few. In appearance they greatly resemble their Arab countrymen, though it is thought they are distinguished from them by a degree of what might almost be called sullenness on their countenance, probably the effect of centuries of oppression. Curiously enough, the Copts, as well as the Mahomedans—those at least in the country—generally circumcise their male children, thus preserving the custom of their Pagan ancestors. They dress much as their Moslem neighbours, though formerly they were distinguished by a black or blue turban, instead of a white one. This indeed they still frequently wear, although originally enforced upon them by their Moslem conquerors as a mark of degradation. The manners of the Copts and Moslems also very much resemble each other. The women veil their faces like their neighbours, both in public and in their own houses, when any of the opposite sex are present, except their own relatives. Here also, however, the Gospel produces a change. My friend's wife, as well as a female relative, came into the room where I was without any veil on her face. In public worship, however, they still sit by themselves in a part of the church which is entirely screened off from the rest. The unmarried ladies generally wear the white veil, the black being worn by the more respectable married ones. Few of the females are able to read; and my friend tells me that his wife has injured her eyes by her eagerness to learn to read the New Testament. Their domestic habits much resemble those of the Egyptian Arabs and other Orientals. The most common articles in use are the pipe

and the coffee. My friend's wife presented the coffee herself, though this is usually done by a servant. The coffee is made very strong, and presented in a tiny cup or *finjan*, without milk, and usually without sugar; though, in the present case, the latter ingredient was not wanting. The cup is without a handle, and is placed within another, called *zarf*, usually of silver or brass, according to the circumstances of the owner. The superstitions of the Moslems are also common to the Copts. My friend's child is scarcely washed once a week; possibly, as the mother said, from the fear of its taking cold, but more likely, as the father intimated, from its being thought by Egyptian women necessary thus to guard against the effects of the evil eye.

The Copts are supposed by some to take their name from a city of Upper Egypt, called Coptus, now Kuft, to which many of the Egyptian Christians fled during the Roman persecutions. They are generally of the sect of the Jacobites, Eutychians, or Monophysites. Some few adhere to the Greek Church, and are called Melekeeyeh, or Melchites, that is, Royalists, from following the views of the Greek Emperors. The Coptic patriarch resides here, and is a person of considerable importance. His house is large, and forms, with the schools and the principal church or cathedral, an entire square, with a garden in the centre. These extensive and well-built premises are all modern. In the schools, English and French are taught, as well as Arabic and Coptic. Some of the Coptic boys I found able to speak English remarkably well.

The religious orders of the Copts are, a patriarch or batrak, bishops, arch-priests, priests, deacons, and monks. The Metropolitan of Abyssinia, called the *Matran*, or *Abuna*, is appointed by the patriarch here, the Abyssinian church being in communion with the Egyptian. The patriarch claims the honour of occupying the chair of St. Mark, and, though residing here, is styled the Patriarch of Alexandria. The patriarch, as well as the bishops, of whom there are twelve, is chosen from the monks. He is sometimes appointed by his predecessor, but is generally chosen by lot, subject, at present, however, to the Pasha's approval. A priest, or kusees, here pronounced *'asees*, may have a wife, but is not allowed to marry after his ordination. The arch-priests are numerous, occupying an intermediate place between the bishop and an ordinary priest. The deacon, or *shammâs*, may be either married or not, but is not allowed to marry a second time. The monks are very numerous, and live in great austerity. Their principal convent is that of St. Anthony, near the western gulf of the Red Sea; and from it the patriarch is always taken. The youth who showed us through the schools was careful to inform us he was a monk. In general the Copts are very bigoted, as well as ignorant; although, through the influence of the missionaries and their schools, many are becoming more enlightened, who yet, from fear of consequences, do not join the Evangelical Church.

The Copts commence their religious service at daybreak, as they also do the seven prayers enjoined to be said in

public or in private every day. The other hours of prayer are the third hour, or nine o'clock, a.m.; the sixth, or noon; the ninth, or three, p.m.; the eleventh, or five, p.m.; sunset, and midnight. They only pray in church when the congregation is assembled, which is usually only in the morning. The prayers are very long, including the whole of the Psalter, which is distributed among the seven prayers just mentioned, and so is repeated every day. A chapter from the Gospels is also repeated in Arabic at each of the hours of prayer. The prayers themselves are in Coptic, and are accompanied with an Arabic translation. The *Kyrie Eleison*, or "Lord have mercy upon us," is repeated forty-one times after the Psalms and the Gospel. In private, the illiterate and less strict repeat the Lord's Prayer seven times at each of the hours of prayer instead of the Psalms.

The place in which the morning service on week-days is conducted here is a chapel adjoining the church or cathedral. The church itself is large and lofty, with four domes. The patriarch's chair, or throne, is the only seat it contains. It stands in front of the sanctuary, or chancel, and is ascended by three steps. The pulpit stands in the body of the church. In the partition which screens off the chancel, are two paintings in panels—the one representing St. Mark in episcopal robes, the other that of the Virgin and Child. You can pass from the body of the church into the chapel by a door in this partition. The chapel has also its chancel, or as they call it, *Heykal*, denoting the sanctuary or temple. In both church and chapel is a portion screened off by

wooden lattice-work for the women. In front of the sanctuary stands a reading desk, on which lies a copy of the Scriptures in Coptic. In the partition which separates the sanctuary or Heykal from the rest of the area, is an opening in the centre, over which hangs a curtain, with a large cross wrought on it. In the Heykal stands what is called the altar. Pictures of the Virgin and the saints, especially those of Mark, the patron saint, are numerous in the chapel, as well as in their churches in general; but there are no images. The floor is covered with matting, on which the people sit with their faces turned to the Heykal.

On entering the church or chapel the person first puts off his shoes, without however removing his turban, or tarboosh. He then goes up to the Heykal and kisses the hem of the curtain, and either prostrates himself before it or makes a bow; he then goes to some of the officiating priests and kisses their hands, the priests themselves doing the same with each other. Some of them have a crutch, four or five feet long, on which they lean while standing during prayers. The prayers and lessons are read by priests or deacons standing in the area in front of the Heykal. They perform this part of the service in their ordinary clothes—a black turban and a black gown, or *gibbeh*, over their other garments. Three or four boys, usually the sons of priests, act as acolyths, reading Arabic translations of the Coptic Gospels, repeating responses, preparing the incense, &c. Some blind men, teachers of the younger children, usually take part in the reading of the prayers and lessons. The

reading is more than once relieved by the clang of cymbals at certain parts of the service There is properly no singing, at least in the services at which we were present; and no organ or other instrument besides that just mentioned. Our attention was directed to one poor man who came into the church, and, after the usual prostrations and kissings, went aside from the rest and took his place against a wall. Both his hands were cut off—the penalty prescribed in the Koran for repeated thefts. Probably he was in the church as a penitent. He begged alms at the close of the service.

After the prayers were over, which had lasted for nearly two hours, the bread was brought in for the communion on a paten, or shallow bowl. This holy bread, as it is called, consists of a number of small round cakes or buns, three or four inches in diameter, stamped with a cross in the centre, surrounded by four small square figures making up a larger square, which again is surrounded by twelve others, the four being intended to represent the four evangelists, the other twelve, the twelve apostles; the whole being enclosed in a circular inscription in Coptic characters, expressive of the use for which the bread is designed. The buns were brought in warm and fresh from the oven; and, after some had been taken into the Heykal for consecration, the rest were appropriated by the congregation, and carried away for their private use, each giving a trifle for the servant who bakes them.

After the bread was brought in, one of the priests drew aside the curtain of the Heykal, leaving the entrance open, and went in to robe himself for the celebration which was

now to take place. The same was done by two of the boys attending him. The garments put on were white, that of the priest being ornamented with gold. The Copts are believers in transubstantiation. Accordingly, my young companion, a priest's son, remarked to me while the bread was being brought in, "They are bringing Jesus Christ;" and during the consecration, he informed me that the wine was being made blood, and spoke of it as such. Previous to the consecration, the priest made free use of the censer, first in the Heykal and then among the people. On two of these occasions he bestowed his benediction both on the other priests and the people, by simply placing his hand on their forehead; even the little children present shared in the blessing. While the priest was in the Heykal, the congregation kissed each other's hands, a substitute, doubtless, for the kiss of charity in the primitive church. The priest visited also the women's compartment with his censer and benediction.

The service in the Heykal is all in Coptic. In one part of it the officiating priest presented the Gospels to the other priests to kiss, and one of the acolyths held up a small silver cross for the people's contemplation. There was however no crucifix, nor any other cross than this one. When the consecration was ended, the priest broke the cake or cakes, and moistened the pieces with the wine. These pieces he gave to the acolyths and a few others, among the rest to a little child about four years of age, who all came up to the door of the Heykal for the purpose. The bread

was then taken to the compartment of the women. After this the wine was given in a cup to the acolyths and others, among whom was a baby in the arms. The censer was again used, but this time by an acolyth, who also carried it to the late patriarch's tomb, swinging it probably while prayers were being offered for the repose of his soul.

The whole service lasted about three hours. The priests and people stood for the most part of the time, though in different parts of the service they sat on the floor. The people seemed tolerably serious, but the priests outside the chancel did not manifest any great reverence. They were careful, however, to see that the acolyths did *their* duty properly, and often corrected them aloud, when making mistakes in their Arabic. The women appeared at one time to have a quarrel among them, which brought one of the priests to their compartment to restore order. The whole seemed to be more a matter of form and outward service than that spiritual worship which He, who is a Spirit, requires of those who worship Him.

The Greek and Oriental Christians still follow the old or Julian calendar instead of the Gregorian. They consequently keep their Christmas Day on the sixth of January. Their principal service connected with this festival is held on the preceding night, or Christmas Eve. We found when we went that the service was already begun, a large number of people being assembled both within and outside the church. The congregation were all seated on the ground; some of them, chiefly soldiers, lying fast asleep. The pa-

triarch was not expected for an hour or more. The service was by no means so interesting as that which we had seen in the chapel. The reading of the liturgy could only be heard by those near the desk, while those at a distance from it appeared to pay no attention, but indulged in general conversation with each other, and by no means in a whisper. The large church became gradually fuller. The cymbals and censer were in use as before. An old priest, eighty or ninety years of age, took part in the service, leading the young deacons or acolyths in their recitation with great energy, and sometimes giving an audible scold—a thing not at all unusual. We left before the service was concluded, as we understood there was to be no communion.

The present is one of the Coptic Fasts. These are very numerous and protracted, the present one continuing forty days. They only abstain, however, from the use of animal food. I have mentioned soldiers in the church. Formerly, the Moslem governors would employ no Christians in the army; the privilege of conscription, however, is now accorded to the Copts as well as others.

My last visit to the Coptic church was a melancholy one. It was in the evening, when they celebrate the Feast of the Baptism of Jesus. On that occasion, the distinguishing ceremony is the benediction of the water. A large quantity of water, collected in a part of the church as if for a baptismal purpose, is blessed by the patriarch or some other person officiating for him, and then sprinkled on the people, and carried away by them in bottles to their homes, on

account of the supposed virtue communicated to it. This humiliating ceremony was over when I entered, but the traces of it were seen in the wet matting where it had taken place, and where the poor women had been scrambling for the water. It occasions, I was told, quite a tumult in the church. The people I found with much concern and even sorrow on their countenances; some were even weeping and lamenting aloud, especially those outside the church, who seemed to exceeed in number those inside. The cause I soon ascertained. The patriarch was dead. He who was to have borne the principal part in the service had about an hour before been made a corpse. Instead of occupying his large and magnificent throne, he now lay stretched on a bed of death. A cloud seemed to hang on the assembly, and the service was probably shortened on account of the solemn and unexpected event. The consecration of the elements was going on when I entered, the officiating priest being arrayed in a vestment of scarlet and gold. None but the acolyths seemed to communicate. When the service was over, a number of men crowded up the steps leading to the Heykal, while some additional prayers were being said inside; and almost immediately after, holy water was squirted on them from within, after which they suddenly turned about, and rushed down the steps and made for the door.

The deceased patriarch, I regret to add, had been a great enemy to the evangelical movement, and had done all in his power to put it down. Poor man! he has now gone to render his account.

CHAPTER XIII.

BOULAC, *Jan.* 10, 1870.

BOULAC is the port of Cairo, about a mile distant from the city. Here the Nile boats, or *Dahabichs* as they are called, take in or discharge their cargoes. These boats are only able to go up the river as far as the first cataract, after which camels are required up to another point, when boats can again be employed as far as the second cataract. Steamers also ply upon the Nile with passengers during the season. A few minutes' walk from our lodging brings us to the banks of that noble and interesting river; while, in the garden before our window, the graceful palms wave their feathery branches. Though it is now the beginning of January, all is green and beautiful as at home in the month of June. The weather is fine, and, from its greater coolness, much more agreeable than it was two months ago. Twice or thrice there have been a few drops of rain, though more was expected. The people feel it cold, after experiencing so much heat during the summer months. The winter this year, however, has, it is said, been unusually mild. The climate of Egypt is delightful, constituting indeed its chief attraction.

In our walks we usually pass a number of native cottages,

or huts. The inhabitants are mostly found outside, the men and women either working or talking, and the children playing. Their abodes are dark, miserable places, built of bricks dried in the sun and coated with mud, probably by the inhabitants themselves. The children frequently accost us with "*Hoag, baksheesh,*" holding out their hands for a coin. To-day we fell in with a funeral procession in our walk. It was headed by a few men, who were followed by a number of boys. Then came, I suppose, the male relatives and friends of the deceased, preceding and accompanying the body, while a number of women closed the procession. The men and boys, as usual, sang alternately a hymn to Mahomet, which they appeared to do very seriously. The women made no noise, as we had been accustomed to hear them in Alexandria. When the procession reached the mosque, the bier or coffin, covered with a rich cashmere shawl and a green cloth embroidered with gold thrown partly over it, was carried inside, while the people remained standing without. A female in the procession, probably a near relative of the deceased, now sat down under a tree in front of the entrance, and seemed to burst out into an expression of real grief. One person carried a censer with incense, which I had not before seen at a Moslem funeral. After a few minutes the bier was again brought out, and the procession started for the burial ground, the boys resuming their singing or chanting with the common formula, *Bismillah*, "In the name of God." The bier was carried on men's shoulders, and had the wooden elevation at the head, orna-

mented with flowers. A boy carried a copy of the Koran, covered with a blue cloth embroidered with gold.

A few days ago my attention was called to an article like a long chair, covered with a scarlet cloth, and carried along the street upon a man's shoulders. I was told it was the chair used by women in labour, who are delivered upon it, reminding one of the practice of the Egyptian women at the time that Moses was born, nearly four thousand years before (Exod. i. 16). This chair is always gaily adorned by female friends for the occasion.

In our walks in the neighbourhood, we see the people cultivating their fields and gardens. The fields are, to a great extent, irrigated by the inundation of the river and the canals. The gardens, however, are watered, as the Bible expresses it, "by the foot" (Deut. ii. 10). The water is drawn up from a well by a *sakkeeah*, a machine placed on a slight eminence, and consisting of three wheels. One of these wheels is turned horizontally by a mule or ass, and, by means of cogs, works upon a second, which turns vertically, and which again turns a third with a number of jars attached to the rim, alternately filling themselves, as the wheel revolves from the water below, and emptying themselves into a trough or channel. From this channel it is conveyed to the garden, where it enters the trenches made for its reception, and which are opened or closed by the foot to give direction to the current. The process affords an apt illustration of Proverbs xxi. 1. We not only see men ploughing with a yoke of oxen exactly as

they did in the days of the Saviour, but "digging" as was formerly done, with a *hatchet* rather than a spade, the cultivator striking it unto the ground like a pick-axe.

Similar illustrations of Scripture are constantly meeting us. Two friends, meeting after some time of absence, you see falling on each other's neck and kissing each other, first on one side of the neck and then the other (Luke xv. 20). You also see one man, when angry with another, seizing him by the throat,—rarely, if ever, striking him (Matt. xviii. 28). The Arabs are most ready with their curses (Rom. iii. 14). It is not, however, the person himself whom they curse, but his father or mother (1 Sam. xx. 30). The women are especially fierce and vehement in their wordy contentions (Prov. xxi. 19). The housetop, in a corner of which the wise man would rather dwell alone than with such a woman, is what we are quite familiar with. The ground of Arab quarrels is generally money, often a very trifling sum. Money or women is generally the subject of their conversation. Desire of women is largely developed in their character. The present Pasha is said to have about 2,000 wives in his various palaces. Moslems are usually allowed four, if able to provide for them. Our donkey-man once told us that he had two, and was able to afford to keep a third. For this it was necessary he should possess a sum equal to about £13 sterling, to give as a dowry (Gen. xxxiv. 12). Like the Jews of old (Matt. xix. 3), they also readily divorce their wives. If his wife becomes blind, the Arab does not think of caring for her and tenderly cherishing her, but

of divorcing her and marrying another. "Filthy communication" is very common in their mouth (Col. iii. 8; Eph. iv. 29). Even the language of children, I am told, is very foul, learned of course from those above them. Deceit is also a predominant feature in the Arab character, at least in cities (Rom. iii. 13). They steal, cheat, and rob you when they think it can be done without detection. Their word can rarely be trusted. You are, as a rule, asked twice the sum for an article which the seller is willing to take. A man will heap all sorts of compliments on you to your face, and then, when you are gone, curse you for an infidel. But what better can be expected from a religion based upon the falsehoods of the Koran?

I have just purchased an Arab dress. It consists of a *tarboosh*, or red felt cap with a long, black silk tassel, and a white muslin turban or *immeh* wound round it; a *sudeyree*, or vest of striped cotton; a *kaftan*, or close-fitting gown of the same material, reaching down to the ankles, with long sleeves divided at the wrist and coming below the hands, so as, when necessary, to cover them; a *hezam*, or girdle (Luke xii. 35), worn round the kaftan, and resembling a coloured shawl, in which writers and literary men carry their inkhorn or *dawayah* (Ezekiel ix. 1); a *gibbeh*, or outer garment made of dark blue cloth, reaching also nearly to the feet, and with sleeves not quite to the wrist; an *abayah*, or cloak of dark brown cloth (Matt. v. 40), worn over all in cold weather, and sometimes drawn over the head; and, finally, a pair of red leather slippers, pointed and turned

up at the toes. Besides these articles, however, the Arab wears a *kamees*, or shirt with sleeves down to the wrist; and a *dikkeh*, or a pair of full trousers, made of linen or cotton and tied round the body with a running band, but which, of course, are not seen. Such is the dress of the middle or respectable classes in Cairo. The working classes and servants are more simply clothed, often with only the turban, shirt, trousers, girdle, and abayah. The dress of the upper classes, who are often Turks, is more European, always however including the red fez or *tarboosh*. The Arab gentleman only uses a more costly material. The dress of the female consists of shirt, drawers, and slippers, like the men; a *yelek*, or long vest of striped silk and cotton, resembling the *kaftan*, but tighter, and with long sleeves, and buttoning down the front; a square shawl loosely worn round the waist like a girdle, or folded like the men's, only more loosely; a *gibbeh* of cloth or velvet, not quite so wide as the men's, or else a *saltah*, or jacket of the same material; a *tob* or large loose gown of coloured silk, used only when out of doors; a *burko*, or face veil, consisting of a long strip of white muslin, concealing the whole face except the eyes, and reaching almost to the feet, which is also used only out of doors; a *habarah*, or loose covering of black silk worn in like manner; a head-dress, consisting of a *takeeyeh*, or close-fitting cotton cap, and *tarboosh*, with a square handkerchief wound tightly round and forming a *rabtah*, corresponding with the turban of the men. No woman, however poor, is ever seen out of doors without her veil (Song v. 7; Gen. xxiv. 65; Ruth iii. 15).

CHAPTER XIV.

BOULAC, *Jan.* 11, 1870.

LAST night we had the first real rain since we came to Egypt, and it was a thorough one. It continued to fall in torrents for several hours. We, as well as our host and hostess, were awoke at an early hour by the rain coming into our rooms through the flat and not very substantial roof. The beds in some parts of the house were soaked, and the rooms flooded. We have been told that in the house which we occupied in Cairo the water was standing in our bedroom nearly two inches deep. The wind at times blew furiously during the night. This morning, however, the sun was shining as beautifully as ever, though the water is standing in the road in front of one of our windows several inches deep. It seldom rains in Cairo; but, when it does, it rains in reality. The rain descended, and the floods came, and the winds blew (Matt. vii. 25). The Muski, or principal business street, was to-day a curiosity. It is only about ten or a dozen yards broad, uneven, unpaved, and unflagged, constantly crowded with carriages, carts, donkeys, camels, and foot passengers. In some parts of it the mud was thick; in

others, liquid; while in some the water was standing about a foot deep.

Egypt is a deeply interesting land. It is a land that was trodden by the feet of Abraham; the land where aged Jacob spent the happiest days of his chequered pilgrimage; the land of Joseph's humiliation and exaltation; the land where Moses was born and brought up, and where he passed the first forty years of his eventful life; where he performed the miracles by which God accredited his mission; and where at last God by his hand wrought so signal a deliverance for his oppressed people. Here we not only look upon the same natural scenery—the river, the mountains, the sandy desert bordering close upon the green and fertile valley of the Nile—but upon the same works of man upon which the eyes of those venerable patriarchs so often rested.

We have lately visited the site of the ancient Heliopolis, or "City of the Sun." It is the *On* of the Bible, where Joseph obtained his wife, the daughter of Potipherah, priest, prince, or perhaps chief priest of the place; and where Moses very probably received his education under some of its priests or philosophers when he became "learned in all the wisdom of the Egyptians." From the site of the city you see the same outline of the Mokattam mountains behind the modern Cairo, the same boundary of sand, and the same lofty pyramids in the distance, which every day met the eyes of Jacob, and Joseph, and Moses.

On, or Heliopolis, lay only about six miles from where we now are. Its site is indicated by a number of mounds, but

especially by an obelisk of red granite, forming one solid block upwards of sixty feet high, and covered with hieroglyphics. It is still standing in its original position, after having seen its companions overthrown and scattered in different places of the earth. It was reared by Osirtasen I., about a century before Joseph came to Egypt; and had, therefore, along with its fellows, been a familiar object to Joseph during his intercourse with Asenath, his future bride. Beside it lie imbedded in the soil two blocks of the same material, also marked with hieroglyphics; but so hard, that with difficulty we could obtain, by means of an axe, a few small chips for a memorial. These blocks, doubtless, belonged to the temple of the sun, of which the obelisk stood at the entrance. Besides these traces of the ancient On, or, as it is called by Jeremiah, Bethshemesh—the Hebrew name for the Greek Heliopolis—there is a pool at some distance from them that marks the place of what was the Fountain of the Sun. The name of Osirtasen, or, as Bunsen writes it, Sesortasen, appears on the obelisk, and thus shews its erection to have taken place about 2,300 B.C., or above four thousand years ago. The hieroglyphics on three of its sides appear as distinct as if they had been cut in the present century.

Though a comparatively small city, Heliopolis was one of great celebrity, having been the principal seat of Egyptian learning. Both Plato and Pythagoras studied there under its priests; the former, it is said, for thirteen years. In one part of the site are the remains of sphinxes that formed the avenue to the Temple of the Sun. On a red granite fragment,

lying at some distance from the obelisk, are the name and mutilated figure of the great Rameses, under whom, as some think, the events connected with Moses occurred. Salt mentions a pedestal he found a quarter of a mile from it, with a bull and Osiris sculptured upon it. The bull Mnevis, as well as the sun, was worshipped at On, and was kept in a particular enclosure set apart for it, just as Apis was at Memphis. Remarkable that the nation held to be the wisest of antiquity should have been made, in the providence of, God, while executing their own purposes of vanity and pride, to carve both their history and their idolatry on granite rock, to be presented to the world's view four thousand years after—the one to confirm the truth of the Bible, the other to show the folly and wickedness to which men proceed, even amid boasted wisdom, when departing from God, and left without a written revelation of His will.

It may be mentioned that another and larger obelisk was conveyed to Rome by the Emperor Constantine II., and now stands in front of the church of St. John Lateran; while another stands near the Vatican, and a fourth at the Porta del Popolo, in the same city. Cleopatra's needles, so called, are supposed to have come from the same place.

On the way to Heliopolis is what is called Mary's Tree; being that under which, tradition says, Joseph and Mary rested while fleeing with the child Jesus from the sword of Herod. The tradition has probably no better foundation than many others of a similar nature; but it is deeply interesting to be reminded that here, in this very land, and

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perhaps in this very neighbourhood, the infant Saviour found a place of refuge from His first persecutor. May the people find refuge in His blood and righteousness! The tree is a very remarkable one in its appearance. It is a sycamore, or a "gamace," as they call it here, obviously of an extreme age. The trunk is very short, perhaps only three yards high, while it is many yards in circumference.

Another interesting visit we made at the same time to what is called by the natives, Gebel al Hashub, or the "Mount of the Wood;" but which is known by Englishmen as the Petrified Forest. It forms part of the rocky sandy desert between Cairo and Suez, being only six or seven miles distant from the former. It extends for many miles, and consists of low sand-hills, thickly strewn with fragments of trees, in the form of pieces of wood that have become entirely petrified. Whole trunks, indeed, lie here and there embedded in the sand, some of them sixty feet in length. According to Hugh Miller, who judged of them from specimens sent to him, they are dicotyledonous trees of the Tertiary Period, belonging to the great family of forest trees, like the ash, oak and elm. Others, as Professor Babington, regard them as belonging to the monocotyledonous class, including the palm, &c. Those of the latter kind are certainly the most numerous. It still remains an interesting question when and where these trees have grown.

CHAPTER XV.

BOULAC, *Jan.* 21, 1870.

EGYPT is the land of antiquities as well as of Bible incidents. There is here, in Boulac, a collection of Egyptian antiquities, the richest in the world, recently made by a French gentleman named Mariette, and taken from excavations in the Nile Valley. One of the rooms in this Egyptian Museum is called the Jewel-room, and contains especially the antiquities found at Thebes, with the mummy of Queen Aah-hotep, of the eighteenth dynasty,—that under which the most magnificent monuments were built in all parts of the land, and which, according to Lepsius, preceded that in which the Mosaic events occurred in the reign of Ramses II. The lid of the mummy case is there, gilded throughout its whole exterior. The inscription bears that the person embalmed is "the principal royal spouse, she who has received the favour of the white crown, Aah-hotep, living for ever." The jewels found with the mummy—many of which are of the most exquisite workmanship—are arranged in a glass case with four sides or compartments. Among these is a golden poignard, the centre of the blade being of a hard darkish metal chased

with figures, and having on one side the inscription, "The beneficent god, lord of the two countries, Rah-neb-pehti, giver of life, like the sun, for ever;" on the other, "The son of the sun, and from his loins, Ahmes-nakht, giver of life, like the sun, for ever."

Among the general antiquities in the Museum is the mutilated figure of a Pharaoh, of which the name has been broken off, but in which Mariette is inclined to recognize Menephtah, the son of Ramses II., and the Pharaoh who perished in the Red Sea. A limestone funeral tablet represents the deceased as worshipping Osiris, the representative of the sun, and, in another part, as himself receiving the worship of his family; while, on the cornice, is an inscription forming part of a ritual in which the deceased is made to say, as he enters the presence of the Supreme Judge, "I have attached God to myself by my charity; I have given bread to him who was hungry, water to him who was thirsty, clothing to him who was naked. I have given a place of refuge to the outcast." A similar tablet has an inscription in which the deceased is supposed thus to invoke Osiris whom he worships, "I come to thee, O Osiris who residest in the west; O Ounnefer, Lord of Toser; I rejoice in contemplating thy beauties; my arms are extended to thee to adore thy majesty. Grant me splendour, power, justification: grant me to breathe the delicious breath of the air, and to be manifested in Kerneter in all the transformations which I love." In the prayer that follows, mention is made of the offerings of oil, honey, cattle, birds, &c., as "the pure, good

things on which a god lives." A limestone coffin represents the deceased laid on the funeral bed; the soul approaching the body, and spreading its wings over it, as about to be re-united to it, after having completed its destined peregrinations, performed the necessary sacrifices, endured the prescribed trials, and been declared by the Supreme Judge to be righteous, and entitled to the commencement of a second life which shall never die; while, in the disk of the rising sun appears the Scarabæus, as the symbol of the resurrection. Another coffin of green basalt contains an inscription, referring, as usual, to the immortality promised to the soul of the deceased in a new world, which it enters under the conduct of the protecting divinities of the dead; the soul being represented on the breast by a hawk with a human head, holding in its claws the two rings of eternity; while above it, as an image of the new life awaiting him, is seen the rising sun, assisted in his course by Isis and Nephthys; the whole scene crowned with the Scarabæus, the symbol of the resurrection, and near it, the ring of eternity, with two long feathers—the emblems of the victory the soul has to gain over the evil spirits before being admitted to the enjoyment of eternal light. There is also a figure of Psammeticus, in serpentine, with Hathor, the goddess of Amenti, or the region of the dead, appearing over his head as his protectress, under the figure of a cow; it being she who, according to the Egyptian mythology, receives the deceased when conveyed to his last abode, and brings him to Osiris, under whose conduct he is to commence that series of trials which are to end in his

manifestation in eternal light. An interesting papyrus is seen, containing parts of the death-ritual, or as Lepsius calls it, the Book of the Dead; such writings having been intended to accompany the mummy, and being always placed in the coffin with the deceased. It represents the soul at its separation from the body and onwards, till, purified from all the defilement it contracted on earth, it enters the luminous region of souls, henceforth immortal; passing through the celestial stations successively; combating wicked animals; singing hymns before certain gods, and obtaining acquittal of its sins before others; sometimes taking the form of the beneficent divinities, and sometimes of the spirits that preside over evil; invoking them, placing each of its members under their protection in expectation of the resurrection; cultivating the sacred fields, where its good actions, deposited as good seed, are symbolically to procure for it the Divine life; listening to the mysterious incantations of Isis, who has the power of introducing the first breath of that life; the soul being assisted in its peregrinations by Osiris—or rather Osiris identifying himself with it, offering himself as an atonement for its sins, and becoming its Guide and Saviour. How remarkable thus to find, after three or four thousand years, on preserved papyruses and coffin-lids, some of the precious truths of revelation, distorted and mixed up as they are with human inventions!

In the collection is a cow's head in wood. When an animal of the ox kind died at Memphis, it was buried near the Temple of Serapis, either in the clean sand or in an

immense catacomb now blocked up. It does not appear that they were embalmed, but that their skeleton was preserved, sometimes by means of a wooden chest divided in the middle, and having the same shape as the animal. The head before us had been adapted to one of these chests. There is also a magnificent Scarabæus in green composition, representing the Pharaoh Necho of the Bible as a warrior-king, standing between Isis and Neith, and receiving from the one a mass of arms, and from the other a little image of Mentou-Ra, the god of battles; the inscription being a complete legend of Necho, according to which Neith gives him victory over all countries; while two persons are seen chained at the foot of the monument. Another interesting object is a statue of Shafra or Cephren, the founder of the second pyramid at Ghizeh, which had been drawn up from the bottom of a well in one of the chambers of the Temple of the Sphinx; here represented as sitting—the posture of the religious laws of Egypt—and bearing in a remarkable degree the aspect of tranquil majesty, while a hawk stands behind him with outspread wings, in token of protection. There is also a valuable stone which appears to have made part of a wall in a building, the ruins of which have been in the vicinity of the great pyramid, containing, on one side, an inscription in the name of Cheops or Khoufou, as still living, which runs as follows: "The living Horus, the . . . King of Upper and Lower Egypt, Khoufou, living, has cleansed the Temple of Isis, governess of the pyramid at the place where the Sphinx is, on the north west side of the

Temple of Osiris, lord of Rosatou. He built his pyramid where the Temple of that goddess is; and he also built the pyramid of the princess Heutsen where that temple is." On another side, it is said: "The living Horus, King of, &c., Khoufou, living, has made this to his mother Isis, the divine mother, who is Hathor; and he has renewed the foundation of the Divine offerings, and built for them his stone temple, and the second time restored the gods to his sanctuary." Then follow representations of the various Deities, whose images are said to have been of gold, silver, bronze, and wood; that of the great Sphinx having an explanatory inscription to this effect: "The place of the Sphinx of Hor-em-Khou (Armachis) is on the south of the temple of Isis, governess of the pyramid, and on the north of the Temple of Osiris." Thus the Sphinx was anterior to Cheops, the founder of the Great Pyramid.

CHAPTER XVI.

BOULAC, *Jan.* 23, 1870.

CAIRO is the city of the Thousand and One Nights, or, as the stories are usually designated by us, the Arabian Nights' Entertainments. Egypt, after being more than 2000 years enveloped in Pagan darkness, combined with an advanced civilization, and then to a blessed extent brought under the influence of Christianity, has been for nine or ten centuries one of the principal seats of Islamism. Cairo, its capital, is said to contain about 400 mosques, some of them many hundred years old. These mosques are always open for Moslems to enter and pay their devotions: Christians also may enter most of them, provided they first take off their shoes, which the Moslems themselves always do. Public worship is on the Friday, commencing between eleven and twelve o'clock, when a large congregation usually assembles.

We recently attended one of these public services in the neighbourhood. Like ordinary mosques, the interior was greatly devoid of ornament, and entirely free from religious symbols; the Moslems having an intense hatred of images and pictures. The roof was supported on stone pillars; and

on the side opposite the pulpit was, as usual, a *dikkeh*, or small gallery. The pulpit, which stood against the eastern wall, was of wood, painted with various colours, with a curtain similarly ornamented hanging at the foot of the stair, but drawn back when the minister is to ascend the pulpit to deliver his discourse. There was also a green and crimson flag on each side of the pulpit stair, with an inscription in white letters; intended, I suppose, to be used in an approaching religious festivity. On the right side of the pulpit, and therefore facing the east, was the usual niche, or *mihrab*, indicating the direction of Mecca, to which the worshipper is required to turn his face in prayer. The floor was covered partly with cane matting and partly with beautiful rich carpet.

On our attempting to enter, we were told by some outside that the place was for Moslemin. We intimated that we were aware of this, and so ascended the steps, took off our shoes, and stepped across the low rail that separates the sacred from the profane. We then went forward, and sat down on the matting at the western wall, and nearly opposite the pulpit. The congregation was beginning to assemble, thirty or forty being already seated. Our presence, of course, soon attracted attention, and a circle began to be formed around us, and questions to be asked as to our object in being present. My answer was that I was an Englishman and had come to hear and see. We were then left in quiet, and very respectfully treated by our neighbours beside us.

An individual had already begun to recite from the dikkeh,

or gallery, when we went in; which, however, did not prevent a good deal of free conversation going on in different parts of the building. Men continued to enter till the area was quite filled, and the gallery also occupied. It was observable that not a single female was present except my own wife. Moslem women are not considered as having souls, or as being capable of engaging in public worship. Thus do false religions not only dishonour God, but degrade humanity.

Each person on entering goes with his shoes in his hand to the place he chooses, puts them down before him on their side, sole to sole, or lays them at the foot of a pillar, and then makes his prostrations and obeisance two or three times towards the east, and sits down. No chairs or benches are found in a Mosque, and a man has either to stand or sit on the ground. The congregation sat in regular rows, with their faces to the east and consequently to the pulpit. Gradually, as the house became full, the talking and walking to and fro subsided, and all was orderly and quiet; scarcely anything being heard but the sonorous voice of the person reciting from the *dikkeh*. While the congregation was thus assembling, a person, who appeared an officer or servant of the Mosque, passed along each row with a parcel of rather dirty looking papers in his hand, of which he laid one down before each person, for which in many cases he received money return. We were, of course, passed by; but an individual near us observing that we looked at the paper which had been laid down before another, but had not been taken up again, courteously handed me two, which I saw to

contain each a different sentence, written in Arabic, and taken from the Koran. The officer then passed along a second time, taking up the papers which were still lying. My wish to have one was immediately granted. The written sentence was an exhortation to almsgiving; with the promise that the man who does good shall have a rich reward. It struck me that a plan something like this might with advantage be transferred to our own places of worship.

After the Mosque had become well filled, the curtain before the pulpit stair was drawn back, and the officiating minister or Imaun, in the ordinary dress of a respectable Arab, ascended the pulpit. Instead of the recitation, as before, by one person, there was now a responsive liturgy recited, in which both the Imaun and the other took part. This finished, the preacher began his address from the pulpit, which lasted for about ten or fifteen minutes. At the close of the address the congregation rose and joined orally in a prayer, with their hands elevated to their face, no one voice being heard distinct from the rest. The preacher himself then repeated a prayer, or form of adoration, to which the people standing occasionally responded, Amen! Then followed prostrations in silence, the worshippers being sometimes erect on their knees, sometimes bending forward their body, sometimes touching the ground with their forehead, and sometimes standing upright on their feet. These postures and prostrations, simultaneously made by the whole congregation without one exception, with all the precision and uniformity of military order, in profound silence, and

with the appearance of deep devotion, had, it must be acknowledged, an impressive appearance. The last prostration made, the congregation rose to their feet and left their places with their shoes in their hand, indicating that the service was over. The whole had lasted somewhere about an hour.

At the close of the service, a bier or coffin was brought into the Mosque, containing a body now on its way to its last resting place. The coffin was deposited on the floor, nearly in front of the pulpit, and while several persons stood around it, the officiating minister, in a very grave and becoming manner, went through a short service, standing by the side of the bier, without book. The bier was then removed from the Mosque to be conveyed to the burial ground.

I should add that throughout the whole service no book was used by either preacher or people, neither was there any singing or musical instrument. An expression often uttered by the congregation was the familiar one, "*Allah Akhbar*," "God is Great!" Many of the people very eagerly accepted of tracts as they retired from the Mosque to their houses.

CHAPTER XVII.

BOULAC, *Jan.* 25, 1870.

AN example of the hold which the delusion of the False Prophet has on the minds of the Moslems is witnessed in what is called the Mahmal, or annual pilgrimage to Mecca, with the sacred pall for the tomb of Mohamed. This pilgrimage was made an institution by the Prophet himself, doubtless in imitation of the resort of the Jews to Jerusalem at the great annual Festivals. Mecca, with Mohamed, was the House of God instead of Jerusalem. In the Koran, he represents God as saying, "make the pilgrimage and the visit to God's House: let the pilgrimage be made in the proper months." Since his death, the custom has been to prepare a covering for his tomb, which is annually renewed, and conveyed by a caravan, which brings back the previous one, to be shared by his followers for the sake of the blessings supposed to be connected with it.

This pilgrimage we had yesterday the opportunity of witnessing; Cairo being the great rendezvous of the pilgrims, and the place where the *Kiswah* or pall is made, and from whence it is carried on the back of a camel, as the chief

object in the procession. The number of pilgrims is usually about seventy thousand, including those from the north coast of Africa as well as from the interior. The number from Cairo itself, as I was informed by an intelligent native, is at present not more than two thousand, the poor people being too much oppressed by taxation to be able to undertake the journey.

The Arabs love shows and processions; and the Mahmal is naturally one in which they take a deep interest. The procession leaves the citadel about nine or ten o'clock A.M. Being too late to see it set off, we drove round to the Bab el Nusr, or Gate of Victory, through which it was to pass on its way to Abassieh, the first halting place, or rather the great rendezvous, a few miles from the city. The streets through which the procession was to march we found lined on each side with spectators, while windows, housetops, and every available place for a sight were equally crowded. Many thousands were already congregated outside the Gate when we reached it. The day, as usual at Cairo, was bright and beautiful, and not too hot. Swings, revolving chairs, and other amusements, were in requisition outside the crowd. All seemed eager and expectant, and disposed to enjoy the occasion. Alas, it is often by such gay and exciting scenes that the delusions of a false religion keep their hold on the public mind.

After we had waited some time, the van of the procession emerged through the spacious gateway. This consisted of about seventeen camels, with their respective parties, some of

whom were riding, but most on foot. The camels were gaily and variously adorned. Their backs were ornamented with Cashmere shawls, scarlet cloths, green and scarlet bannerets, palm-branches, and ostrich feathers; while their necks were decorated in a still more fanciful manner, with various coloured glass drops and beads, tinsel, and little mirrors, or pieces of looking-glass. Two fancy cars, called Takt-Arawan, swung each between two camels in file, each car capable of containing about half-a-dozen persons, added to the picturesqueness of the scene. These camels convey tents, baggage, and provisions, as well as pilgrims themselves, through the desert. After the camels came several troops of soldiers, both infantry and cavalry; the latter carrying their lances with green and scarlet streamers, and each regiment being preceded by military music. Next, or alternating with these, came Moslems from the various mosques with their respective banners. Among these was one called the Banner of the Prophet, old and faded, having, it is said, attended Mahomet in his various battles. Numbers of sheikhs passed on horseback, and among them the great sheikh who, on the return of the pilgrims, as well as on some other great occasions, performs the Doseh, that is, rides his horse over the backs of prostrate Moslems. In this part of the procession appeared the disgusting sight of men naked to their loins, carrying drawn swords in their hands, with which from time to time they pierced themselves for the admiration of the spectators; while others seemed to dart short spears into their eyes, cheeks, &c.; and others grasped living serpents, which they were said afterwards to devour.

This might be said to close the first half of the procession. After an interval appeared a number of Turkish military officers mounted, followed by sheikhs and representatives from various mosques, with flags and music, consisting of pipes, drums, and sometimes cymbals. Then came a number of camels as before, and among them the great object of the day, the Mahmal, borne on the back of a richly caparisoned camel. It was a silver frame, on which is stretched the Pall, or *Kiswah*, the lower part of it being in the form of a cube, the upright sides of which afterwards meet at the top like a pyramid; the upper corners of the cube being mounted with silver balls, and the apex of the pyramid being otherwise gaily ornamented. The pall itself is of coloured silk, wrought with golden tissue. The sides of the cube or lower part of the frame might be about six feet, the height of the apex being probably eight or ten. It had an imposing appearance on the back of the camel. Its approach created quite a sensation in the crowd. As the people could not get near enough to touch it, they stretched their hands towards it, either as expressing their good wishes, or, as my native guide informed me, expecting a blessing from it. Some women in the crowd gave expression by a peculiar cry, which they only utter on joyful occasions, such as a wedding or a female procession returning from the bath. Following the Mahmal were men on horseback, and among them, the tailors who had made the *Kiswah*, each of whom would that day receive the gift of a new dress. More camels followed, and among them one on which rode another poor devotee naked to the waist,

rolling his head upon his breast from side to side, pretending to do this as a matter of devotion, and to continue it till he reaches Mecca. Numbers of men followed on foot, with staves in their hand, singing with apparent devotion, "God bless us! God bless Mohamed and His family!" On two occasions the bearer of a large flag appeared or pretended to be under supernatural impulse, and ready to fall to the ground under its influence; when others rushed forward to hold the flag in his stead. A guard of four hundred Turkish cavalry, with muskets in their hands—sent by the Sultan to accompany the Pall to Mecca—closed the procession.

The whole procession must have occupied little less than an hour in passing through the gate. Good order was maintained, and I heard of no accident, except that a stone had either fallen, or, as it was said, had been thrown down by some in the tower over the gate, and had killed one of those who were passing at the time. The people appeared to be in full sympathy with the procession. To go on the pilgrimage is considered a highly religious and meritorious act, and almost every man desires to perform it once at least in his lifetime, though many are never able to accomplish it. The man who goes and returns alive is distinguished afterwards as a Haji by his red turban, and is esteemed a saint. Formerly many who set out never returned, but, succumbing to the fatigue of the journey, left their bones in the desert. A former Pasha, however, made it compulsory that part of the pilgrimage should be made by sea, which renders it less perilous. It now occupies about fif-

teen days to travel to Mecca from Cairo; the entire period of absence being about two months.

The whole display seemed to indicate the powerful hold that the delusion still has on the minds of the people; yet it must fall, and is falling. The number of pilgrims, I am informed, is much smaller than it used to be: increased intercourse with Europeans will doubtless contribute to this result. The Pasha, it is believed, has little sympathy with Mohammedan practices. What is wanted is a living representation of true Christianity, and the loving, faithful presentation of the truth as it is in Jesus, with the life-giving breath of the Spirit from on high.

CHAPTER XVIII.

BOULAC, *Jan.* 26, 1870.

To visit some of the mosques in Cairo, especially those of Azhar and Hossaneen, you require a written order from the Consul, which you present at the Sebateeyah, or police court, where you are provided with a *cawass*, or armed policeman. Thus fortified, a party of us proceeded to visit the principal mosques of the city.

The first we went to was that of El Hossaneen. This is considered perhaps the most sacred of all the mosques, as it is said to contain the decapitated bodies of Hassan and Hossein, the sons of Ali and grandsons of Mohamed, whence it derives its name. This was the only mosque in which we noticed any women. No worship was going on, but we found some Moslem professors giving instruction to students of the Koran, much in the way in which Jewish doctors may formerly have communicated instruction to their disciples; the students sitting in a circle on the ground, with their writing-book in their hand, from which they read and corrected at the dictation of their teacher, at whose feet they sat. (Acts xxii. 3.) The principal object here at present,

however, was a large number of most costly carpets wrought with gold, intended for the mosque at Mecca which contains the remains of the prophet, and which were lying here in the centre of the mosque, apparently forming the great attraction of the women. Some of our party observed afterwards that very unmistakable intimations appeared, especially on the part of the women, of the angry feelings with which our presence was regarded.

The next we visited was the mosque of Azhar, or "The Splendid," situated like the former in the heart of the city. This is perhaps the largest of all the mosques. Here, instead of having to put off our shoes, as in the former case, we were furnished, as at other great mosques, with slippers or mocassins, in this case made of straw. You first enter a very spacious open court, which we found well filled with people, mostly seated on the ground, some buying and selling, some reading, others engaged in conversation, and many merely lounging. Under a portico or colonnade were many children receiving instruction. Crossing this court, you enter the mosque itself. Here also we found a large number of persons assembled; but in this case all earnestly engaged in reading and studying, sitting in circles, as in the mosque of Hossaneen, under the direction of a teacher. Connected with this mosque is the principal Moslem college for the study of theology and jurisprudence. Here the young men are instructed who are to act as ministers or moollas in the mosques, teachers in the schools, &c. The professor, while giving instruction, sits on the ground with

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the students at his feet, only some of whom had note-books. The mosque is exceedingly spacious, supported by eight rows of pillars, a dozen or more in each row. The original mosque was founded by Goer el Kaed, general of El Moez, the founder of Cairo, about 970 A.D.; it was, however, subsequently rebuilt and enlarged as it is at present.

Leaving this, we proceeded to the mosque of the Mutawalies. Here, after ascending the flight of steps, we had our boots not taken off, but wrapped round with old clouts. Passing through the porch, you read on your left, in large Arabic characters painted on the wall, "In the name of the merciful God." The court is not very large, but beautiful, paved with marble in various patterns, and adorned with mosaics. Palms wave their branches in the side opposite the mosque. The interior of the building, which is quite open towards the court, is magnificent even in its present state of decay. The walls are inlaid with marble and granite, forming beautiful panels of various patterns. The most interesting part of the building, however, was the marble pillars with their Corinthian and other capitals, having evidently once belonged to some other edifice. Their bases were generally chipped and mutilated at the corners; and some of them having proved too short had been lengthened by masonry at the bottom. These pillars had unquestionably belonged to a Christian church, on whose site, I have been informed, the mosque now stands, and whose ruins form its foundation. What a sad removing of the candlestick from its place do such things indicate!

The next we visited was the mosque of the Sultan Hassan, an ancient, large, and lofty edifice near the citadel, entered by a long flight of steps. This is said to be the finest structure in modern Egypt. It is extremely light and elegant, with a deep frieze running round the walls, and adorned with arabesque sculpture. A very fine old fountain, with a beautifully decorated ceiling, stands in the court, for the ablutions of worshippers, though no longer in use. Like many other mosques, that of Sultan Hassan is becoming a ruin.

The last we visited was that of Tayloon, founded by Sultan Ahmed Ibn et-Tayloon in the year 879 A.D., ninety years before any other part of the city, and the oldest mosque in Cairo. It is said to be built, like all the oldest mosques, on the plan of the Caaba at Mecca. It shows the existence of the pointed arch three hundred years before its introduction into England—a style of architecture novel in Europe in the year 1100, but for whose invention we are probably indebted, not to the Saracens, but the Assyrians. This mosque has a Cufic inscription along the cornice, above the arches within the colonnades—a sufficient evidence of its antiquity; the present Arabic character having been adopted for the Cufic about the year 950, though the latter continued for some time longer to be also employed. Another peculiarity of this mosque is, that the staircase of its minaret winds round the outside. Like that of Hassan, it is now almost a ruin, and has long been out of use. The cloisters, or colonnades, however, that surround its very spacious courts, have been turned to a benevolent if not very æsthetic

account. Almshouses have been built entirely round it, some of them appearing to have been but recently constructed, and that in a very rude and primitive manner. In the court we saw a number of the inhabitants of these dwellings—poor, halt, lame, blind, &c., reminding one of the time when such unfortunates crowded around the Great Physician. A similar provision for the poor is also made in connection with some of the tombs, while other benefactions and legacies have been made, in the form of doles of bread, drinking fountains, and provision for gratuitous water-carriers.

On a subsequent occasion we visited a small mosque in Boulac, with the object of again being present during the public service. In this case we were very courteously asked after a time to go up to the *dikkeh*, or gallery; I suppose both for the better opportunity of seeing, and perhaps to be less observed by the worshippers. This mosque contained the tomb of a sheikh, enclosed within a high wooden railing. The few pillars it contained were mostly of marble, evidently from some other building—once the ornaments probably of an ancient Christian church.

It is well known that the site of Cairo was occupied by two towns previous to the time of Goher, the founder of of the present city. The exact part of Cairo covered by the Egyptian town of Soui-Tkeshromi is uncertain. A village, called El-Maks, stood where the present Coptic quarter now is. These towns and villages were of course Christian, and had their churches, some of them having probably furnished materials for Mohammedan mosques, if not actually con-

verted into such. After the usual recitation in the *dikkeh* by a blind man, a young man stepped forward, and having opened the door leading to the pulpit stair, stood and recited a liturgy, in which the blind man in the *dikkeh* uttered the responses, and which occupied only a very few minutes. An elderly person sitting in front of the pulpit then rose and ascended the stairs, with the aid of a staff given him by the young man at the entrance. The discourse began with the familiar Arab expression, "*Al hamdo Lillah*," "Praise be to God." After an animated discourse of about ten minutes, the preacher descended from the pulpit, went towards the niche by its side, and commenced the intoning of a prayer, the congregation being also all intently engaged. To the word "Allah" (God), occasionally pronounced by the *Imaum*, the blind man in the *dikkeh* responded aloud, "*Hoo Akbar*," "He is great," which was the signal for an entire prostration or a bending forward of the body by the whole congregation. After the prostrations, the minister pronounced aloud, "*Assalam aleikoom*," "Peace be upon you," which was responded to by the people; and then, after a few moments of silent devotion, the congregation broke up, some, however, still continuing engaged in their prayers. A number of tracts were again eagerly seized by the people as they left the mosque; some of them even accompanying us to our lodging to receive more, which afforded an opportunity of bearing a feeble testimony to the true Prophet and Saviour of sinners. May the door of faith soon be opened to these poor deluded people!

CHAPTER XIX.

PORT SAID, *Feb.* 12, 1870.

WE are now on the point of leaving Egypt and entering the pleasant land which God gave to Israel for inheritance. We left Cairo by rail for Suez, passing through the land of Goshen, from whence Israel probably took their journey after the slaughter of Egypt's first-born. Josephus, indeed, makes them start from Latopolis, which he identifies with the Egyptian Babylon, or Old Cairo. Our Bible, however, presents them as setting out from Rameses, which was probably in the land of Goshen. This we know from the same Divine source to have been a very fruitful district, which the part through which we travelled for a time after leaving Cairo certainly is. The Israelites first pitched their tents in Succoth, which denotes "booths," from their making booths or huts there of the branches of trees, as they were afterwards commanded to do at the Feast of Tabernacles; and only after another day's journey did they come to Etham "on the edge of the wilderness." The way from Old Cairo, on the contrary, is a wilderness of sand and rock till you come to the Red Sea; and therefore does not so well

correspond with the sacred record, or with what we would even naturally expect under the circumstances. This latter way leads through a defile between rocky mountains, especially as you approach the sea. Although this has been thought by many to be the scene of Israel's march, the northern route appears to have more in its favour. This would bring Israel out not far from Suez, the place where we terminated our journey, at the western head of the Red Sea.

It was interesting to be, for a short time at least, on Israel's route after leaving Goshen. It was still more so to look, as we do at Suez, on the scene of their marvellous deliverance; the mountains on which we there gaze reminding us of the event by the name they still bear—"*Gebel Ataka*," "the mountain of deliverance."

On the day after our arrival at Suez we went out to the beach between the mountains and the sea, perhaps the very place where the host lay encamped beside Pi-hahiroth, or as some render the name, "the mouth of the mountain gorges," "between Migdol and the sea, over against Baal-zephon" (Exod. xiv. 2), which probably stood, as Suez does now, at the head of the Gulf. Besides gathering shells which lay on the beach to carry away as a memorial, we could not refrain from drinking of the waters that rolled before us, to the praise of the Triune Jehovah, who once so gloriously magnified His power and grace in opening up a way through them near this very spot, and again causing them to unite and overwhelm the oppressors of His people.

"Sing the Lord, for He hath triumphed gloriously; the horse and his rider He hath thrown into the sea" (Exod. xvi. 2).

Suez is a small town, partly Oriental and partly European, containing six or seven thousand inhabitants. We found it a scene of considerable animation and interest, from the number of pilgrims who are there on their way to Mecca, and who were abiding in their tents till they could be conveyed by steamers down the Red Sea. They were very probably some of the same parties whom we had seen in their encampment at Cairo. We again sought to put them in possession of the glad tidings of God's love in the gift of a Saviour. In one group a murmur was uttered when we read the words, "His only begotten Son."

The town is a poor and insignificant place to look at, with hardly a green thing near it—all around being either rock, or sand or sea. Its situation, however, is by no means uninteresting or unattractive. With the deep blue waters of the Red Sea coming close up to it, the Ataka Mountains behind it, and a similar range on the opposite side of the Gulf, and with the sandy desert on the north, now intersected by the great canal, the situation is not unpleasant; the large vessels continually coming and going between it and India impart also a degree of liveliness to the place. Its chief interest, however, will always lie in the fact that in its neighbourhood that glorious event in Israel's history took place with which we have been familiar from our earliest childhood. Here you can look on the scene of those thrilling

incidents, and follow with your eye the emancipated and triumphant host in their first day's march through the wilderness, on their way to the mount of God. Here lay the encamped thousands of Israel, after being directed by God to turn and go down to Pi-hahiroth. Yonder was the army of Pharaoh in mad pursuit, expecting again to make them his easy prey, shut in by the mountains, and confronted by the sea. There lay Moses on his face, entreating the Lord to interfere and deliver his people. Here stood the pillar of cloud, by which Jehovah led them, and out of which He now uttered the command, "Speak to the children of Israel, that they go forward." There the wonder-working rod was stretched over the sea, and its blue waves parted under the miraculous force of a strong east wind; there passed Israel, with mingled joy and awe, through the divided waters; and there the same waters closed in upon their eager foes. Yonder, on the opposite shore, the multitude, led by Moses and Miriam, lifted up their exulting voice to the sound of the timbrel in celebrating the praise of Jehovah, who had so gloriously triumphed over His enemies. It was deeply impressive to stand and look on the scene of such events. All was now still and quiet while we stood on the shore; the same sun which had shone that day on the jubilant Israelites, now going down behind the mountains, that had witnessed their deliverance, and bathing those on the opposite side of the Gulf in tints of pink and purple.

The next day we took a boat and donkeys, and crossed over these memorable waters, in order to visit the Wells of

Moses, or as they are here called, *Ayyoon Mousa*,—probably the first from which the Israelites drank after their miraculous passage. The crossing occupied nearly an hour. The sail was exceedingly pleasant, the sun shining brightly, the air delicious, and the sea as smooth as a lake. After landing on the opposite shore, we rode about six or eight miles along the sand in the direction of the wells, which lie about a mile and a half from the sea. They are found in an oasis of the desert—a pleasant spot containing three or four gardens, which supply the town with fruit and vegetables. The Arab owners of the gardens and of some apartments which are let in the summer months, with the proprietors of two Greek *locandas*, or places of refreshment, constitute the entire population. It was an acceptable resting-place after our two hours' ride under the hot sun, as it was probably to the Israelites after their three hours' march. We were met by one of the Arabs, who conducted us to a rude and rustic hut in one of the gardens, in which was a large table, two divans, and a chair, all of the same rude character. Here we partook of the refreshments we had brought with us, to which our Arab host added a salad of leeks and radishes from his own garden, and water from the celebrated wells. We might well eat with a relish at the entrance of that very wilderness where Jehovah had fed Israel with manna from heaven, and had given them water from the smitten rock for their thirst.

After our repast we visited the wells in the gardens, and then at the distance of about a quarter of a mile from them,

the oldest, and perhaps the original well, which is now only used by the camels. Its water had a somewhat different and less brackish taste than the others. It is approached by an ascent, and near it stands a solitary palm, the first that meets the eye of the traveller after his journey through the desert. Before leaving the gardens we visited one of the cottages, and found the goodwife, like Sarah of old, baking her cakes upon the hearth. We found them to be excellent bread. On returning, we struck down to the left, and rode along the beach, and probably on the spot where the wondering and joyous Israelites stood after emerging from the sea, and from whence they beheld the waters close in upon their infatuated pursuers.

Leaving Suez the next day, we travelled by rail over the sandy Isthmus as far as Ismailia, and thence in a small steamer by the new canal, arriving in the evening at Port Said. This infant town, which owes its existence to the construction of that monument of human skill and perseverance, is inhabited mostly by Europeans,—chiefly French, Greeks, and Italians. Its population is about five thousand, and is likely greatly to increase.

In bidding farewell to Egypt, we may take a momentary glance at its moral condition, and the means employed for its enlightenment. Darkness, indeed, covers the land, and gross darkness the people. The prevailing religion, based upon an imposture, is, notwithstanding the portion of truth it contains, one of formality and superstition, pride and lust. The Copts, adhering to their corrupt national church, are,

in point of morality, generally but little elevated above their Moslem neighbours. The European settlers among them are frequently worse. The Greeks in Alexandria especially, are, I am told, a scandal to the Christian name. Light, however, is breaking in upon the darkness. Not only in Cairo and Alexandria, but also in various places both in Upper and Lower Egypt, an evangelistic and educational effort is being made, and that with a considerable measure of success. In Alexandria, besides a book-shop and printing-press, the American missionaries have a congregation of forty or fifty, and a day-school of from ninety to a hundred children, belonging to Copts, Syrians, Jews, and Moslems. In Cairo they have both Arabic and Turkish services on Sundays, with week-day schools comprising above a hundred children. In Osiout, up the Nile, is a congregation of nearly sixty communicants, boys' and girls' schools with about sixty scholars, and a theological seminary with upwards of twenty candidates for the ministry. At Koos is a church of nearly forty members, and a school of as many children. In the Fayoom is a church of half-a-dozen members, a congregation of about forty hearers, and a day-school of above fifty children. Mansoura and Sinoris are also stations with congregations, church members, and schools. A medical missionary is stationed at Osiout, and a colporteur is engaged to visit towns and villages on the Nile with the Word of Life. Miss Whateley, with her school and other agencies, is also doing a good work at Cairo, as likewise Mr. Awad Hanna, a native Copt, formerly employed by the

American mission, with his book shop and Bible depôt. May a rich blessing attend these and all other efforts employed to spread the truth as it in Jesus, till the prophecy shall be more than ever fulfilled: "Princes shall come out of Egypt"; and "the Lord of hosts shall bless, saying, Blessed be Egypt my people." (Psalm lxviii. 31; Isaiah xix. 25).

CHAPTER XX.

JAFFA, *Feb.* 15, 1870.

WE have now entered that goodly land which God gave to Abraham, Isaac, and Jacob, and their seed after them, for an everlasting possession—Emmanuel's land, and which God emphatically calls his own (Gen. xiii. 15; xvii. 8; Isaiah viii. 8; Jeremiah ii. 7). From the favourableness of the weather we had no difficulty in landing, which, on account of the want of a harbour and the rockiness of the coast at Jaffa, is often both difficult and dangerous, so that passengers have sometimes to be conveyed further north, and landed at Beyroot. After a good deal of noise and confusion in getting into the boats that come to take passengers ashore, and then at the custom-house in getting our luggage passed, we reached an hotel in the American colony, about ten minutes walk out of the city. Even in this short walk we were reminded that we had entered "the pleasant land," "the land flowing with milk and honey," "the glory of all lands,"—comparatively waste and desolate as it now is and has been for many centuries (Deut. viii. 9; xi. 16, 41; Ezekiel xx. 6). Our walk lay partly between orange groves, whose

large, rich, golden fruit, contrasting with the deep green of the bright foliage, gave the place the appearance of an earthly paradise. The sight that thus first met our eye on a bright and beautiful Sabbath morning, after we had once got away from the wretched town and its Moslem inhabitants, was well fitted to lift our thoughts to that better land, of which this was the divinely chosen type (Heb. iv. 8, 9).

It was interesting to enter the Holy Land at the same port at which Jonah took ship to escape from the presence of God (Jonah i. 3). One does, indeed, feel that even in its present state there is a sacredness about this land which does not attach to any other. It was the land in which Jehovah specially manifested himself to the patriarchs, and afterwards to prophets and priests, and to the people in general, and above all, the land—

> "Over whose acres walk'd those blessed feet,
> Which eighteen hundred years ago were nail'd
> For our advantage on the bitter cross."

One feels the need, however, of a spiritual mind and a closeness of walk with God, in order to realise as we should the associations connected with such a land and its various localities, and to receive the benefit which such associations are fitted to convey. One may well, as we ought, on entering such a land, realise the words addressed to Moses in another place; "Put off thy shoes from off thy feet, for the place on which thou standest is holy ground" (Exodus iii. 5).

Two facts in the history of Jaffa, or Joppa, as it is called

in our Bibles, give it a special interest for the Christian. It was here where Peter restored the pious Dorcas to life (Acts ix. 36—41); and where the door was first opened for the preaching of the Gospel to the Gentiles. You can stand on the roof of the house, which, according to tradition, covers the site of that of Simon the tanner by the sea-side, and read the account of the vision which Peter received on the roof of that house, and which directed him to preach the Gospel to Cornelius, the Roman centurion (Acts ix. 43; x. 9—20). The tradition may very possibly be true. A very old well is seen in the court of the house, of which the sides are worn into deep grooves by the action of the rope, while an ancient marble sarcophagus serves the purpose of a trough. Immediately below the house are seen the remains of very ancient tan-pits, in connection with a portion of the old city wall, which, from the size of the stones and their worn appearance, must be extremely ancient. These stones are at the foundation of the wall, the superstructure being comparatively modern. Tanneries, we know, were all outside the walls of cities, as these interesting remains are. A little farther from the wall, also on the sea-side, there are still tanneries in use, where the skins hung up to dry could not but remind us of Simon the tanner and his honoured guest. I should also mention that a tomb outside the city is still frequented as Tabitha's tomb, being annually visited by numbers of the inhabitants of Jaffa.

Jaffa has all the appearance of an ancient Oriental city. Its Gothic arches, that everywhere meet the eye, remind one

of the times of Saracenic invasion and conquest. The domes and mosques tell you it is now a Moslem town. The houses are all built of stone, and appear very strong and substantial. Its situation, on the side of a rocky hill rising from the shore, give it at a distance a pleasing and picturesque appearance. The interior, however, is anything but prepossessing. Its streets are narrow, and crooked, uneven, and dirty. Outside the old gate of the city you see a multitude of Orientals sitting, who carry back your thoughts to the times when Boaz in the gate treated with Naomi's nearer kinsman about her fields (Ruth iv. 1—11); and when, still further back, Abraham in a similar place treated with the sons of Heth for a sepulchre (Genesis xxiii, 10). The Christian Sabbath is, of course, not observed. The greater part of the people were engaged in buying and selling, and in otherwise attending to their worldly interests.

Here also agencies are at work for the enlightenment and evangelization of the natives. An interesting girls' school is taught by Miss Arnot,—no unworthy successor of Tabitha for the deeds of benevolence, which, without pecuniary means of her own, she seeks in the strength and for the honour of her Master to perform. The school, which is attended by Moslem, Jewish, and Christian girls, was commenced by Mr. Metzcler, originally from St. Chrischona, but who removed from Jaffa about a year ago, leaving the school in the charge of Miss Arnot, who had been employed in it as a teacher. The school, which now numbers eighty scholars, from the age of five or six to that in which they become

marriageable, is carried on by this devoted female as a work of faith and love, supported only by what the Master sends her through the hands of His willing people. A boarding-school for native girls we found about to be opened by an American lady, who had formerly laboured as a Missionary teacher in Athens. The Rev. Mr. Gruler, a Crischona brother appointed by Bishop Gobat, besides conducting English service every Sunday, has usually an Arabic service for the benefit of the natives. He has under his charge a religious book-shop and Bible depôt. A secular business is carried on for Christian purposes in connection with the Pilgrim Mission, originated by the late C. F. Spittler, of Bâle. "Be the salt of the earth," was the only direction which that honoured servant of Christ gave to the first Chrischona brethren who were sent forth to the Holy Land. Besides these German-speaking Christians who abide in their secular calling, there are other Germans in the neighbourhood who do the same, but under a special organization, of whom, as we shall meet with them again elsewhere in Palestine, I shall have more to say in the following chapter. A German service is held every Sabbath by this body of Christians in what is called the American colony, presided over by the Rev. C. Hoffman. The influence of these brethren on the native population is as yet only indirect, that arising from a Christian life and conversation; their want of acquaintance with Arabic rendering them still unable to engage in any direct missionary effort. This German service being soon to commence when we reached our hotel, and the place

of meeting being in the immediate vicinity, some of us were glad of the opportunity of attending it. The meeting was held in a room in the pastor's own house, which was so full, that with difficulty our party obtained places. After the reading of the chapter in Daniel containing Nebuchadnezzar's dream and its interpretation, and an address founded on it on the duty involved in the knowledge conveyed by the prophetic word, the pastor gave opportunity to anyone present to express his thoughts. None availing himself of the liberty, the meeting was closed with prayer.

An English service held in the hotel in the afternoon, and attended by English, Americans, and Germans, was felt to be both refreshing and interesting; the occasion to some of us of uniting for the first time in the worship of Jehovah in His own land, and of hearing that Gospel, the preaching of which to the Gentiles was first expressly given in the city where we were now assembled.

CHAPTER XXI.

JAFFA, *Feb.* 15, 1870.

FROM the roof of our hotel, where we found privacy enough for prayer (Acts x. 9), as well as from the rising ground behind it, we had a delightful view of the surrounding scenery. The ancient historic town on the slopes of a hill at a little distance from us; the intervening orange gardens with their deep green foliage and golden fruit; on one side of us the blue Mediterranean, placid as a summer lake; and on the other, stretching away to the east, that mysterious and almost unearthly land with which our earliest thoughts have been familiar, with all its stupendous associations and events; all formed a scene, to contemplate which, as we reclined on a green and flowery hillock under a beautiful sky, was felt to be a privilege of no ordinary kind.

The hotel to which we had directed our steps, was, to a thoughtful Christian on his first entering the promised land, all that could be desired, both in its situation and the mode in which it is conducted. It has been only very recently erected, and stands in what was formerly the American colony, which name it still bears. It belongs, however,

to the German community to which reference has already been made, and forms one of the means by which they are enabled to support themselves. As the community is already found in considerable numbers in the land, and is likely still to increase, it may be interesting and useful here to give some account of it.

The movement, of which Pastor Hoffman, a clergyman of Würtemburg, is at the head, seems to have taken its commencement about twenty years ago. In 1851, a few friends in Germany met for the purpose of consulting what was required to be done in order to receive the great promises made by God in His word, to enter into the kingdom which is within us, and to receive the Holy Ghost. They resolved to meet twice a week for united prayer for the Spirit, and at the same time to seek from the word of prophecy, especially as contained in the book of the Revelations, a guiding light as to their next steps. They gathered that the only thorough remedy for the evils that are found in the Church and in the world, is to be found in the restoration of a people freed from sin; that for the realization of this, as warranted in the oath of the angel (Rev. x.), is required the erection of the Temple which John had orders to measure (Rev. xi.); and that for this purpose it was necessary that a people of the Lord should first assemble themselves on the spot destined for this event, namely, at Jerusalem. Accordingly, a Board for the gathering of such a people was established under the Presidency of Mr. Hoffman, and a meeting of the friends of Jerusalem was convened by them at Ludwigsburg

in 1854. The Board agreed that it was their duty to direct their eyes to Jerusalem, not in order to be idle or to separate themselves from mankind; but to labour profitably and successfully for their own salvation and that of others, against the hostile powers that hinder the realization of God's design with man; more especially against *covetousness*, or that which regards worldly business as the first and most important matter, and *fleshly lusts*, which war against the soul. They regard it their duty to become a holy people and a priestly kingdom; and for this they profess to hold fast the whole written word, including the Mosaic law, as a law to remain for the guidance of God's people till the end of time. In common with other Christians, they consider the Temple of the living God to be the Church of Christ; its essence, charity; and its establishment, the design of the Father, and the object of the life and death of Jesus. Their worship consists in the offering of their bodies to God, namely, the restoration and establishment of a people according to 1 Pet. ii. 5—10; holding regular meetings in the communities in order to cherish and farther establish pure and undefiled religion; but leaving it to every one to worship God individually, in private, or in communion with others like-minded with himself, in the manner he regards the most correct, and in harmony with the Scriptures, till Christ Himself shall establish perfect order of worship. To preside over these meetings the community may elect a man whom they regard sufficiently qualified by the Spirit for that office; each however who feels himself moved by the Spirit to speak, being

allowed and required to do so, according to 1 Cor. xiv. 26. To care for spiritual wants and to watch over souls is believed to remain with the heads of families and communities. Infant baptism is practised, though not enforced. The Sabbath is kept as a day for rest and Christian assembly. Christian festivals are also kept as days of remembrance of God's great deeds, and of rejoicing in the Lord. The Lord's Supper is observed both in the public assemblies and in private meetings of Christians. Much attention is paid to the Christian education of the young; the desire being that they may be taught of God, and instructed according to the Scriptures, in the history of God's people, the right conception of God, of man, and of nature. They provide for orderly government according to Deut. xvi. 18; Acts xi. 39; xiv. 23; the numbers being subject to such alterations as circumstances may require. Transgression of the laws is to be punished by the judges; but the communities have a right to excommunicate an unworthy member; only, however, according to Matt. xviii. 15—17. They believe, according to Ezek. xlvii. 12, 28, that the spiritual Israel, as well as Israel after the flesh, are to have their portion of the Holy Land, the land being divided according to Ezek. xlv. 28. The manner of their getting possession of the land they leave with the Lord.

Of these Templists, as they are sometimes called, there are at Jaffa eleven or twelve families, embracing about sixty persons; each family, as far as possible, having a lot of its own; while young men are especially encouraged to join the

community. At Khaifa, to the north of Jaffa, there are about thirty persons, to be in a few days increased by the arrival of about twenty more. The Society, including both the members in Europe, America, and Palestine, already consists of several thousands. It is now about two years since they felt themselves constrained to commence the gathering, and to form a settlement in the Holy Land. They aim at calling all to repentance and salvation; but, till they are better acquainted with the language of the country, they seek to affect others more by the influence of a holy life. Every one can become a member of the Society, whatever his past life may have been, if he only seeks after the Kingdom of God; as well as any who harmonize with and further the designs of the Society, without personally emigrating to Palestine.

Without agreeing with all their views, we cannot but hope that the influence of these Christian people will be for good in the land; while we ought earnestly to pray that they may be guided by the Spirit into all truth.

CHAPTER XXII.

JERUSALEM, *Feb.* 16, 1870.

AFTER remaining two days in Jaffa, we departed early in the afternoon in order to reach Jerusalem on the following day. Having engaged horses for ourselves, and a mule for our baggage, we started in company with the Rev. Mr. Stamm, a Chrischona brother who is stationed at Cairo, and who, accompanied by his wife, was now on his way to Jerusalem to obtain ordination from the Bishop. The first part of our way led through the most beautiful and luxuriant orange groves, in which the golden fruit was everywhere hanging in rich clusters among the deep green foliage, reminding one of Song ii. 4. We next came to corn-fields which appeared to promise an abundant harvest. Everywhere we saw the beautiful scarlet anemone lining our path. All on our way we had the rocky hills of Judah in front of us, until we reached Ramleh as the setting sun was tinting them with his slanting rays. We first passed Yasur, the ancient Geshur, on our left; then Dijan or Beth Dagon, "the house of Dagon," (1 Sam. v. 2). Both are cities of the Philistines, built on eminences, and now consisting only of a few Arab cottages

or huts, with the grass growing on their flat roofs, reminding us of Psalm cxxix. 6. Farther on, a mile or two to the north of us, we saw Lydda, now Lud, where at Peter's memorable words to Eneas—"Eneas, Jesus Christ maketh thee whole"—the poor bed-ridden invalid was immediately restored to health and strength (Acts ix. 32—34).

Arriving at Ramleh, where we were to halt for the night, we made our way to the Latin convent, where we were kindly received and hospitably entertained by the friars. It was interesting to remember that here, there is reason to believe, more than eighteen centuries ago, lived a rich man, whose faith and love to Jesus in the hour of His deep humiliation have made his name fragrant to this day in all parts of the world—Joseph of Arimathæa (Luke xxiii. 50—53); the same place under a different name. It is just possible, also, that this may be the Ramathaim-Zophim in Mount Ephraim, where Elkanah lived, and where Hannah gave birth to Samuel (1 Sam. i. 1.) We had been travelling in the border of the tribe of Dan, with that of Ephraim, containing the fruitful valley of Sharon on our left. We could easily see how its fertility made it a fit comparsion for the state of things under Messiah's reign, when, according to the prophet, "the glory of Lebanon shall be given to it, the excellency of Carmel and Sharon." (Isaiah xxxv. 2.) The flowers, too, to which we have already referred, may have suggested the "rose of Sharon," to which many think the bride in her modesty compares herself (Song ii. 1). Gesenius, following the Syriac translator, believes the *Col-*

chicum autumnale, or meadow saffron, to be the flower intended, the word having been variously rendered "lily," "narcissus," "rose," and "flower of the plain."

At Ramleh, where the Moslems are said to be very fanatical, it is gratifying to find a Protestant school of about ninety children, from Moslem as well as Christian families. The school is taught by a converted Syrian, but is under the superintendence of the Rev. Mr. Gruler, of Jaffa, who instituted it some years ago, while labouring as Bishop Gobat's missionary in that place. An Arab congregation has also been collected by Mr. Gruler, but which it is to be regretted has now ceased to exist.

At Ramleh is a lofty tower, with an extensive view from its summit over the surrounding country. It bears an Arabic inscription, according to which it is now 560 years old. At Lud, or Lydda, a little to the north of it, are the ruins of a large Christian church dedicated to St. George, probably a martyr of the third or fourth century, who was born and buried there. At Lydda there is also a school of a similar character to that at Ramleh.

Before six o'clock the next morning we were again on our way to the Holy City. We passed Ikbab, or Kubab, on our left, where, as at some other places, we gave copies of our Lord's Parables those who came to ask for *bakshish*, and who seemed to be greatly pleased with the present. Soon after we passed Ladroon on our right, situated, like most other towns and villages in this quarter, on an eminence. Its name signifies "robber," and it is said to have

been the abode of the penitent thief. Farther on we passed Kirjath Jearim, or Karieh, now called Abu Gosh, from the formidable robber-chief, who made it his head quarters. It was from this place that the ark, after an abode of twenty years in the house of Abinadab, was taken by David and the people to Jerusalem. (1 Sam. vii. 1, 2; 1 Chron. xiii. 5, 6.) It is supposed by some, that it was from this place that Judas was surnamed Iscariot, or the man of Kirjath, having been born and brought up here. Other places were passed, more especially connected with the occupancy of the Romans, until at length, about five o'clock, P.M., our feet stood within the gates of Jerusalem.

With solemnized feelings we had looked forward the most of the day to the moment in which our eyes should rest upon the city of the great King; the place where Jehovah so remarkably manifested Himself, first, in the shekinah of the temple, and then in the person of the Son of God made flesh; the place which Jesus regularly visited at the great annual festivals; where he preached and taught; where he was arrested, suffered and died; where he rose and appeared to many; and from whose vicinity he ascended up to heaven—To look upon the place which had been so hallowed and distinguished is no ordinary event in one's history; nor could we help connecting the prospect of doing so with that of entering another city of which the earthly Jerusalem is but a type.

After ascending successively the mountain heights that lie between Jerusalem and the sea, part of the great lime-

stone range that runs down nearly the whole length of Palestine, we came suddenly upon the city. Its grey walls and a tower which has stood there at least since the time of the Saviour first met our anxious and joyous gaze. We should have liked to have taken off our hat, and stood, and gazed, and worshipped; but there were too many on the road, and we were surrounded by kind friends who had come out to meet and welcome us to the Holy City. The city itself is about 2,000 feet above the level of the sea—so truly have you to *go up* to Jerusalem; but it lies lower than the mountains that surround it, at least on its north-west, south, and eastern sides. In this way, approaching it by the new Jaffa road, you see the Mount of Olives on the east before you see the city itself; nor do you see the latter till you are close upon it, and have only to descend a little to enter it by the Jaffa Gate. A tower standing on an eminence was pointed out to us as marking the spot where Godfrey Bouillon was crowned King of Jerusalem, and where pilgrims coming in sight of the city fall down and worship—an act in which we could fully sympathize.

> "The sun had some time ris'n with fervent rays,
> When lo, Jerusalem its walls displays!
> Behold, Jerusalem! the hosts repeat;
> Jerusalem a thousand voices greet."
>
> *Tasso's Jerusalem Delivered.*

CHAPTER XXIII.

JERUSALEM, *Feb. 16th*, 1870.

THE day you enter Jerusalem is naturally one of the most remarkable in your life. It was, however, only after the noise and tumult was over at the Jaffa Gate (where the guards demand to see your passport and examine your baggage), and we were seated in the quiet apartments that had been kindly taken for us, that we were fully able to enter into the situation. Our lodging was all that could be desired; we were conducted to an upper room directly facing the Mount of Olives. On the terrace in front of our rooms—which is also the roof of another part of the house—we stood and gazed on the impressive sight. *There* was the footpath in view along which the Son of God had so often walked while passing to and fro between Bethany and Jerusalem. *There* was the mountain with which his eyes were so familiar; at whose feet lay the garden where he had sweat his precious blood; from whose summit he had ascended up to heaven; and on which his feet shall again stand at his second appearing. Almost immediately before us also, but a little to the right, is the Mosque of Omar, occupying the site of the Temple, the place where dwelt the Divine Presence between the

Cherubim, overshadowing the mercy-seat; and where the Redeemer's feet so often stood while fulfilling the prophecy, "The Lord whom ye seek shall suddenly come to His Temple, even the messenger of the Covenant whom ye delight in," (Mal. iii. 1.) Sad, indeed, to see a Mohamedan mosque occupying that holy ground. But the Messenger of the Covenant had been rejected and crucified by his own people; and, as the consequence of their rejection of Him, their house had been left desolate (Matt. xxiii. 38) and Jerusalem trodden under foot by the Gentiles (Luke xxi. 24).

The situation and appearance of the city as you approach it recalls at once to mind the words of the Psalmist, "As the mountains are round about Jerusalem, so the Lord is round about His people from henceforth for ever (Ps. cxxv. 2). The hills, however, are extremely bare, both from the want of cultivation, the destruction of the ancient terraces, and from the continual cropping of the young trees by the goats, which are sent to feed among them. There is, however, here and there a little verdure, and a good many olive trees on the slopes and in the valleys. At present, the want of rain makes the hills less green than they would otherwise have been, and than, it is hoped, they will be a month or two later. Outside the walls, a few years ago, there was scarcely a single building; now there are many, both private houses and public institutions. Among the latter are the extensive premises constituting the Russian quarter; a number of Russian almshouses; a deaconesses' Institution for girls, known as Talitha Kumi; an Asylum or Hospital for lepers; a Sanatorium

for Jewish missionaries; a Syrian Orphanage; and on the slope of Mount Zion, the Bishop's Boarding School for boys.

A striking object that fronts you as you approach the Jaffa Gate is what is called David's Tower; having, however, been probably erected by Herod on an older foundation. Passing through the gate, the first thing that strikes your eye is a large signboard fronting you, but a little to your left, with C. F. Spittle & Co., in large letters; marking the business and banking establishment carried on in connection with the Pilgrim Mission, partly for its support, but also and originally with the view of exhibiting before Jews, Moslems, and corrupt Christian churches, the example of a living and loving Christianity. In an open square on the opposite side, and fronting the Tower of David, is the house of the venerable Bishop Gobat; and a little behind it is the Protestant church, built in connection with the Jewish Missionary Society of the Church of England, though now used for a more general purpose.

It was delightfully solemn and impressive, on the day after our arrival, to take a solitary walk out by the gate of Damascus, at the opposite side of the city to that at which we entered, and then round towards the slope leading down to the garden of Gethsemane and the valley of the Kidron. In that deep ravine—still partly planted with olive trees—on the other side of the now dry bed of the brook, the Saviour of the world endured that terrible inward conflict which forced the blood through the pores of His sacred body. There, beneath the full-orbed moon—if *she* also did not veil

her face from the sight—prostrate on the ground he thrice prayed, "My Father, if it be possible, let this cup pass from me; nevertheless not my will but thine be done." It was interesting also to observe the immense stones in the ancient temple wall, serving as the foundation of the modern wall; their bevelled edges, as well as their great size, carrying our thoughts back to the time when the Temple stood in all its glory. The admiring disciples might well exclaim, "Master, see what manner of stones and what buildings are here" (John xviii. 3; Mark xiii. 1). But, with the exception of the substructions just mentioned, the Saviour's prophetic words have been literally fulfilled, "There shall not be left one stone upon another that shall not be thrown down."

It is certain that the present city stands on the ruins of several former ones. In walking along outside the eastern wall, you come upon an immense accumulation of stones and rubbish that have, many centuries ago, been poured down the side of the ravine. It is into this mass of *débris* that shafts have been recently sunk by Lieutenant Warren, the principal of which we found already closed. These excavations have shown that the temple or city wall in that direction goes down about a hundred feet below the present surface, and that then the face of the rock is scarped or cut smooth, so as to resemble a wall, making the depth from the top of the wall to the bottom of the rock in the valley of the Kidron about three hundred feet. This part of the ground outside the city has long been used as a Moslem burying ground.

It is in this eastern wall that you find St. Stephen's gate, or, as the Moslems call it, our Lady Mary's, near to what was probably the ancient Sheep gate. A little to the north of it is a slightly elevated rocky platform, which some suppose to have been the actual scene of the crucifixion. The path leading down to the brook Kidron goes almost close by it; while below, but distinctly in sight, is the Garden of Gethsemane; and directly opposite is the Mount of Olives.

The streets of Jerusalem, if such they may be called, have not in general any name. That, however, into which you enter after passing through the Jaffa Gate, has been designated David's Street; while that which succeeds it has been named, from its belonging to the Christian quarter, Christian Street. The latter especially is poor and miserable-looking, narrow and badly-paved; the shops, with some exceptions, being dirty, gloomy, and confined. Alas! how fallen is Jerusalem, once the city of palaces, the joy of the whole earth! But Jerusalem rejected and crucified her King, and the glory has departed from her. To hasten the time of her predicted and promised repentance and consequent restoration, and in the meantime to seek the ingathering of individuals among her sons, is the object of a meeting for prayer, held by the friends of Israel in the afternoon of Tuesdays and Fridays in the Arabic Chapel situated in this same Christian Street. May the Spirit of prayer and faith be largely imparted to them, and may they have the joy of seeing their united and persevering petitions speedily and abundantly answered!

CHAPTER XXIV.

JERUSALEM, *Feb.* 21.

INTENDING a visit to Bethany and the Mount of Olives, we passed along what is called the Via Dolorosa, or Mournful Way, by which Jesus is said to have passed on his way from the Hall of Judgment to Golgotha, bearing his cross. The sight of the Judgment Hall is pointed out in the street, now occupied by large new premises belonging to the Roman Catholic Sisterhood of Zion. Under the name of the Ecce Homo Arch, the place is shewn where Pilate brought forth the Saviour in the purple robe, saying, "Behold the man!" and afterwards, "Behold your King!" It is certain that these solemn events did actually take place in this immediate neighbourhood. The main thing in visiting places of such sacred and affecting association is, in a truly devotional spirit, to realize the great and glorious facts themselves.

Going out at St. Stephen's gate, we descended the steep slope into the valley of the Kidron, or as it is sometimes called the Valley of Jehoshaphat. We then crossed the dry bed of the Kidron by a bridge, probably at the very place where the Redeemer crossed it in that solemn night when he was

betrayed and arrested. As you walk on, in order to ascend the mountain by the more direct road, you see on your right an enclosure, with a high stone wall, containing some olive trees. This is the garden of Gethsemane, which we reserve however for a future and special visit. This wall may or may not enclose the exact spot which was the scene of the Saviour's mysterious agony. It is sufficient to know we are now in the immediate vicinity of it.

We ascended the mountain by a steep path, which it is likely the Saviour himself had often trod. It is the shortest and most frequented way to Bethany, or as the village is called by the natives, El Azarieh. On the summit you come to a chapel pointed out as the Chapel of the Ascension, as marking the spot where Jesus ascended up to heaven. That place, however, was probably nearer Bethany, and must also be reserved for another visit. Passing on over the crest of the hill, you come to a very quiet and secluded valley on your right, entirely out of sight of Jerusalem and Bethany, an intervening hill shutting the latter from view. Rounding this hill, and keeping to the right, you come suddenly in sight of a peaceful-looking village down below you; it is the village of Lazarus and his sisters, Martha and Mary. There, in that sequestered spot, and in the bosom of that pious and happy family, was Jesus wont, at the close of each day's self-denying toil in Jerusalem, to retire and refresh himself, till the morning should again call him forth to the conflict.

We entered the village, intending to return to the city by another and more southern road. Our quiet enjoyment of

the scene was greatly disturbed by numbers of Arab children coming about us and clamouring as usual for *bakshish*. We descended into the cave pointed out—though with no great appearance of truth—as the grave of Lazarus. The entrance is by a descent of several steps, with one or two windings towards the bottom. A house is also pointed out as that of Lazarus, which we did not care to visit. Returning by the southern direction we came at one time in view of a part of the city; and after following the winding road, soon lost entirely the sight of it again; till the road, taking another turn, suddenly brought us again into the view of the whole city at once. This is justly thought to have been the place where Jesus beheld the city and wept over it. The road is broader and better than the other; and as Jesus was riding, and a large multitude accompanying him, it is the more likely to have been taken on that occasion. A little farther on we came to a piece of level ground, directly opposite the temple wall, where we sat down to rest; probably the very spot where Jesus sat with his disciples when he delivered the prophecy concerning Jerusalem, after they had directed his attention to the stones and buildings opposite (Matt. xxiv. 1).

Immediately below the place where we sat, occupying the lower part of the slope, was the burial ground of the Jews; many of the flat tombstones having Hebrew inscriptions. On the opposite side, a little further along, is seen what is called the Golden Gate of the Temple, through which Jesus is said to have made his triumphant entry into Jerusalem, and which is now entirely built up.

It was pleasant, on our first Sabbath in the Holy City, to worship on Mount Zion. An English service is held in Christ Church throughout the year at 10 A.M.; and during the season for visitors, another in the evening. A German service is also held in the same church in the afternoon, as well as another in the Arabic chapel in the morning. It was matter of joy to hear the Gospel so faithfully preached in the place where Jesus was crucified. May the baptism of fire descend and rest upon the worshippers!

To avoid the bustle in the street, we returned to our lodging after the afternoon service by the road outside the walls, between the Jaffa and the Damascus Gate. In doing this, we visited a spot which forcibly struck us, as it has done others, as not unlikely to have been the scene of the Saviour's last sufferings. It has been concluded from the Scripture that the place of the crucifixion would be, first, one towards the north, in the neighbourhood of the place of ashes where the sin-offering was burnt (Lev. iv. 8, 11, 12); secondly, a place near one of the main roads leading into the country, (Mark xv. 21); and thirdly, a place near a garden, with a cave in it for a sepulchre (John xix. 41, 42). Corresponding with these indications is the eminence on the right of the road leading from the Damascus Gate northward to Nablous and Joppa, over what is called Jeremiah's Grotto, not far from the gate itself. Here the atoning Saviour, like the serpent of brass in the wilderness, could be seen afar off. Here those who were passing by on the public road might easily revile him, wagging their heads (Matt. xxvii. 39). Close by, or rather

immediately below this eminence, on the side of the road, is at present a garden with an excavation in the rock; and, on the opposite side of the road, but at a very short distance from it, among a number of olive trees, is actually a cave hewn in the rock, which has certainly been an ancient sepulchre, a square doorway leading down by two or three steps into a subterranean chamber. The door of this cave is distinctly seen from the eminence just mentioned; and one could easily believe that to this sepulchre the Redeemer of the world was carried from the cross and laid in his temporary resting-place as the last step in his humiliation.

Others conceive the scene of the crucifixion to have been outside the Jaffa Gate; while, in favour of its having been in the vicinity of St. Stephen's Gate, is its more immediate connection with Gethsemane and the Mount of Olives, and the fact that the solemn transaction would then be more distinctly beheld by the disciples and others from the mountain opposite, and by the priests who might mock and revile Him from the battlements of the Temple wall; to which may be added, that sepulchres existed there which were open in the memory of some still living. That the place which has for many centuries been shown as Calvary, and the place of the Holy Sepulchre, is not such in reality, appears from the great probability that it was included within the second wall, as it certainly falls within the ancient city as described by Josephus. Dr. Robinson remarks that the Scriptures only show us that the place was "without the gate," near the city, and in a frequented place; hence, pro-

bably, on a great road leading from one of the gates; such a spot being only found on the western or northern sides of the city, on the roads leading towards Joppa or Damascus. What the Bible says of Moses, we are left for wise reasons to say of his great antitype, "No man knoweth of His sepulchre unto this day" (Deut. xxxiv. 6).

CHAPTER XXV.

JERUSALEM, *Feb.* 23.

IN visiting the pool and fountain of Siloam we passed through a street in the Jewish quarter, where we saw many Jews, poor, dirty, and wretched-looking. Alas! Israelites still manifestly bear, even in their own city, the evidence of the fulfilment of their own imprecation,—"His blood be on us and on our children." (Matt. xxvii. 25).

The pool and fountain we found at the foot of the valley that separates Mount Moriah from Mount Zion, called the Tyropœon, or Valley of the Cheesemakers. The whole has a very venerable and picturesque appearance, at the bottom of a very steep declivity, surmounted by the city, and with much of the solid rocks close by it. The well—or as it was called by a Jewish girl who was fetching water from it in a skin, *Ain Selwan*—"the Fountain of Siloam"—is entered by an arched passage and the descent of a few steps. In front of this entrance is the pool, into which persons could descend by steps, which still partly remain in one of the corners. We found the pool, as I suppose it now generally is, quite dry. It is built round, like the exterior of the fountain,

with square stones, which, being of the usual white limestone, prettily contrasts with the green vegetation that now grows on its sides. We tasted the water which one of the girls had brought up in her large skin bottle and was carrying on her back, and found it very agreeable. It was interesting to look on the place to which Jesus more than eighteen centuries ago directed the blind man to go and wash in it, which was no sooner done than he received his sight (John ix. 7). You naturally think also of the words of the prophet, "Forasmuch as this people refuse the the waters of Shiloah, which go softly" (Isaiah viii. 6)—emblematical of the sweet peaceful security found in the protection of God our Saviour, but rejected in pride and unbelief. The poet's words rise also to your remembrance—

> "Siloa's brook that flowed
> Fast by the oracles of God." *Paradise Lost.*

The water, it was found by Dr. Robinson, comes down by a subterranean channel from another fountain farther up the valley, called "The Fountain of the Virgin," the original source being probably from a spring in Mount Moriah, under the site of the Temple.

From the Pool of Siloam we went to visit that of Bethesda, or what is usually spoken of as such. This is a long, deep, and broad trench on the north side of the ancient temple area, with two arched passages at the western extremity. It is now the receptacle of rubbish, and contains only a little water, impure and stagnant. It is thought to have been prepared to contain water; but, whether as a

trench or as the "pool with five porches" (John v. 2), of which there remains not the slightest trace, it is difficult to say. It lies between the court of the Great Mosque and St. Stephen's Gate, separated from the latter only by the street. But this gate could not be the Sheep Gate; as no wall existed in that place in the time of the Saviour. It is, however, probably near where the Sheep Gate stood. The trench, if it is such, may have occupied the place of the Pool of Bethesda. It is supposed by some to have been made in connection with the Castle of Antonia, which stood at the north-west corner of the Temple, and was used as the quarters of the Roman guard. It was from the stairs of this castle Paul addressed his infuriated countrymen (Acts xxi. 40). The site is now occupied by the Turkish barracks. The entrance to the supposed pool is near to one of the entrances to the court of the Great Mosque, or, as it is called, the "Haram Eshshereef." On our attempting to enter the latter, we were deterred by some Moslems calling behind us to desist. Mohamedan children are allowed to play in these once sacred precincts, while the followers of Jesus are forbidden to enter without a written permit and a Turkish *cawass*.

We afterwards paid a special visit to the Garden of Gethsemane. The place traditionally regarded as the site of the ancient garden has been enclosed by a high stone wall, erected nearly twenty years ago at the expense of a Spanish countess. The situation is quiet and secluded; but the change made in the place has, perhaps, rendered it

less favourable than formerly for devout meditation. The garden is now under cultivation, and is kept clean and neat by the monks who have charge of it. It is planted with various kinds of flowers and an abundance of rosemary. At intervals round about the inside of the wall are fixed pictures of the Saviour's last sufferings, especially while carrying His cross. Within the garden are eight very aged olive trees, said to be coeval with the agony and bloody sweat. It is possible. There are, as there always have been, many olive trees in the neighbourhood ; and these trees are known to live many centuries. At the foot of one of these venerable memorials of the past we sat down and thought of that overwhelming display or Divine love witnessed by angels near this very spot.

Leaving this hallowed place, we visited what is called Mary's Grotto, in its immediate neighbourhood. This is the traditional burial-place of the mother of Jesus, although the Third General Council placed it at Ephesus, the scene especially of the labours of the Apostle John. The grotto is hewn out of the rock, and is furnished as a chapel with an altar, crucifix, and candles. The Latin monks act by turns as sacristan both to it and the Church of the Virgin, to which it is contiguous. Its history is probably more recent than that of some others of the sacred places. The monk in attendance, a native of the Tyrol, seemed a sensible kind of man. On my remarking that we ought to have a deeper realization of the love of Christ in the midst of these hallowed localities, he replied emphatically, "We

ought; but——" and then with a shrug of his shoulders, which intimated the rarity of the case, he continued, "for the first few days—perhaps the first month—it may be so, but not afterwards." He admitted, however, that it increased our responsibility to be in the vicinity of such places, and that to feel and enjoy the love of Christ we need to be in the Spirit, and to be living and labouring for Christ's cause.

We then went down the valley and visited the so-called tombs of Absalom, James, Zechariah, and Jehoshaphat. They are adjacent to each other on the east side of the valley, hewn out of the face of the rock, a few yards above the level of the footpath that leads down by the side of the brook. They are surrounded by countless Jewish tombs, this having been the Jewish burial-ground for the inhabitants of Jerusalem for perhaps three thousand years, so that the ground may be regarded as almost literally Jewish dust. The fondest wish of the devout Jew is that he may lay his bones here to repose till the resurrection, the final judgment being believed to take place in the Valley of Jehoshaphat. The tombs, or sepulchral monuments just mentioned, are probably not older than the commencement of the Christian era, and not at all the burial-places of the persons to whom they are ascribed. They are, however, very remarkable. Those of Absalom and Zechariah are isolated blocks hewn out of the rocky ledge, about twenty feet square, the rock having been cut away all round them so as to form a passage separating them from the rock itself. They are eighteen or twenty feet high, having the sides

decorated with two half columns, two quarter columns, and an ornamented architrave or cornice all round. Each of them is surmounted with a pyramid, that of Absalom's being of mason-work carried perhaps twenty feet high; while that of Zechariah's is, like the body of the tomb itself, of solid rock, about twelve feet in height. The former tomb has in it a small excavated chamber; the latter is apparently solid. The tomb of James, said to be the place where the apostle retired during the interval between the Saviour's crucifixion and resurrection, is an excavated cavern entered by an open portal with two Doric pillars, and having two similar columns on the side towards the road, which is quite open. It extends backward about fifty feet, and has also an entrance from the passage round the tomb of Zechariah. Behind the tomb of Absalom is, or was, the portal to that of Jehoshaphat, an excavated cavern wholly underground. We found the entrance entirely blocked up. This is said to have been done through the jealousy of the Jews, who have been accustomed to take there their imperfect copies of the law and bury them.

We returned to our lodging by St. Stephen's Gate and the Via Dolorosa. But for the military music of the Turkish garrison reminding us that Jerusalem is still trodden down by the Gentiles, the stillness of this street is favourable for reflection on the solemn transactions which took place in the immediate neighbourhood, when the thorn-crowned Son of God was, for our redemption, "numbered with the transgressors" (Isaiah liii. 12; Mark xv. 28).

CHAPTER XXVI.

JERUSALEM, *Feb.* 25.

TO-DAY, Friday, we directed our steps to that part of the ancient temple-wall called the Jews' Wailing Place. Here the stones in the lower part of the wall are evidently of great antiquity, resembling those forming the lower courses of it in other parts, especially towards the east. The Jews certainly believe they form part of the wall of their ancient temple, and therefore regard them with peculiar affection mingled with deep sadness. There is little doubt that they were there before the time of Christ—possibly several centuries. Here the Jews have for ages been accustomed to assemble and bewail the loss of their "beautiful house where their fathers worshipped." At first they were permitted to enter the city for this purpose only once a year, on the anniversary of its capture by the Romans; though even this melancholy privilege of bewailing their calamity, and weeping over the ruins of their sanctuary, they had to purchase of the Roman soldiers. At present their practice is to assemble there, and read the Lamentations of Jeremiah every Friday afternoon—the very day and hour of the Saviour's crucifixion!

We found a large number already assembled, both of men and women, especially the latter. The number was, I suppose, larger than usual, from the fact that at present, in consequence of the great want of rain and anticipated suffering if it be much longer withheld, the Jews have been assembling here already for the special purpose of uniting their prayers for the much-needed blessing. All appeared dressed for the occasion as for a Sabbath, which, indeed, with them was then approaching. Most of them were standing as near as they could to the wall, which some of them even kissed, reminding one of the Psalmist's words, "Thy servants take pleasure in her stones, and favour the dust thereof" (Psalm cii. 14). Many had prayer-books from which they were reading, while one, probably a rabbi, read aloud with his face to the wall, in a melancholy wail, sometimes under deep emotion, with outbursts of bitter weeping. Prayers were also read, to which the people at times responded "Amen." The greater part of the men seemed elderly. Most appeared serious, and some deeply affected. It was a touching sight to see so many of the outcast nation assembled for such a melancholy purpose outside their temple enclosure, which they dare not enter. May Israel speedily be made to see the reason why their house has been left to them desolate; and by a penitent acknowledgment of their national guilt, and cordial acceptance of the crucified, have the curse removed!

From thence we went to examine a part of the temple wall at the south-west corner, where appears the commencement

of the bridge that once connected the temple with the upper city, or Mount Zion. In our way we passed through some covered streets, or bazaars as they are called, in the Jewish quarter, with small dark shops on each side, the light being admitted by apertures in the covering above. They appear like excavations, as the covering is on a level with the ground outside. Most of the people we saw were Jews, very poor and miserable looking.

Passing out by the Jaffa Gate, we walked down southward towards the valley of Hinnom, so often mentioned in the prophets, and which with the Jews gave its name to the place of torment. We walked along its northern bank to where it joins at its eastern extremity the valley of the Kedron or Jehoshaphat. The slopes are very rocky, and towards the bottom precipitous. At the junction of the valleys, however, is a level extent covered with vegetable gardens, formerly called the King's Gardens, abundantly irrigated by the surplus water of En Rogel, or Nehemiah's Well. The latter name, it is said, has been given to the well from its being supposed to have been the place where the sacred fire was kept, till it was discovered by Nehemiah after the Babylonish captivity. At the entrance of the valley of Hinnom you see the lower pool of Gihon, the upper pool lying farther to the north.

Leaving the valley of Hinnom, and directing our steps northward, we passed up the valley of the Kedron, having the village of Siloam, or Selwan, on our right. The village stands on the eastern slope of the valley, many of the

houses being formed out of the rock, where tombs had previously been excavated.

Almost opposite the village of Siloam is the Tyropœon, or Valley of the Cheesemakers. This valley leads down from the Damascus Gate through the city, dividing it into two parts, having on the west the ancient hills of Akra and Zion, and on the east the lower ones of Bezetha and Moriah. Another valley or depression, between Akra and Zion, commencing near the Jaffa Gate, joins the former, which then continues obliquely down the slope to the valley of the Kedron and the pool of Siloam. Passing up this latter branch of the Tyropœon you come to the bazaars and the Jewish quarter. Here we entered a Jewish synagogue, where, in two small apartments on the ground floor, we found several Jews engaged in religious exercises. The synagogue proper is above, of which, however, the key was not forthcoming. There are now ten synagogues in the city, four or five of these being Spanish, one Portuguese, and the rest Polish and German. The Jews come here, as a young Israelite standing at the door remarked, from every part of the world. Most of them come to Jerusalem to spend the remainder of their days in the Holy City, and then lay their bones in the valley of Jehoshaphat. They are generally in great poverty, depending for subsistence on the alms received from abroad, and administered by the rabbis. The Jews of Jerusalem are, consequently, of all others the least accessible to the Gospel. A great change, however, it is said, has passed upon them during the last

few years, so that they are now willing to receive the visits of Christians; a change due in great part to the hospital opened for their benefit, and the schools taught in connection with the Jewish Mission.

From the synagogue we passed to the ruins of the Hospital of the Knights of St. John. This hospital was founded in the eleventh century for the shelter and relief of pilgrims to the Holy City, and dedicated to St. John Eleemon, a former patriarch of Alexandria. The remains of those once strong and magnificent buildings are now mostly deep below the surface of the ground; which is still a cultivated field in the heart of the city. The whole of the ground once belonging to it, and forming a part of Mount Zion, has recently been given by the Sultan to the King of Prussia for a Prussian church and hospital. The new erection will make a considerable change in this part of the city, which is in general poor and wretched. May it be made the birthplace of many souls!

Our next visit was to the so-called Church of the Holy Sepulchre. It being towards evening, we found the church brilliantly lighted up with an immense number of beautiful lamps of various colours. The church is said to have been built by Constantine, or the Empress Helena, in the fourth century. It is a large building, or cluster of buildings, containing chapels belonging to various Christian communities. A place is pretended to be shown for almost every incident connected with the Saviour's Passion and Resurrection. The supposed sepulchre, which is shewn exactly under

the place pointed out as that of the crucifixion, is a cave, with a small recess in which the body might be laid; it is covered with marble, and illuminated with a number of splendid silver lamps, presented by various countries or their sovereigns. The object that first meets you on entering the church is what is called the Stone of Anointing; on which, it is said, the body of the Lord Jesus was laid while being anointed by Joseph and Nicodemus, previous to its burial. In other places are shown the fissure of the rock made during the crucifixion; and the spot where the true cross was found by Helena. Numbers of pilgrims were being conducted round the sacred places in the church by several priests, singing as they went, and occasionally stopping and reading the Scripture narrative connected with some particular spot, not always in the most reverent manner. The Greek priest whom we found in attendance at the supposed sepulchre, did not appear himself to be much impressed with the sacredness of the spot. A Latin monk, however, seemed deeply affected as he knelt at the place where he believed the body of the Lord to have lain. There is at this season a continual stream of pilgrims visiting the church, and entering, one or two at a time, into the cave through the low narrow aperture in the rock. Under all these circumstances, it is difficult, were this even the true sepulchre, to realize with feelings of devotion the solemn event. In a kind of gallery, or upper chapel, to which you ascend by a stair, are shewn the cavities in which the three crosses were fixed—manifestly, like most of the other holy places, a pure invention. The object

appears simply to have been to find a place for everything recorded in connection with the Saviour's last hours.

The first Church of the Sepulchre was erected by the Emperor Constantine, A.D. 335, on the spot where the cross was said to have been miraculously discovered by his mother Helena. A chapel was first reared over the cave itself, decorated with magnificent columns and every sort of ornament; and then on the east side of the court before it, representing the garden of Joseph, a large magnificent church, or basilica, was built over the supposed spot of the crucifixion, which is absurdly represented as immediately above it. The church has been twice totally destroyed; once in the seventh century, and again, in the eleventh, by the Khalif El Hakim, who, in his hatred to the Christians, ordered it to be razed to the foundations. In the same century, however, the church was rebuilt, though then rather only as a small chapel. On the capture of the city by the Christians under Tancred, in 1099, they erected a stately temple, enclosing the whole of the sacred places about the supposed sepulchre, the walls and general form of which were probably as we now see them. In 1808 the church was partially destroyed by fire, but was rebuilt by the Greeks and completed in 1810; though the marble pillars at the entrance of the court appear now only as ruins.

I may mention that two graves hewn out of the solid rock are shown in another part of the church as those of Joseph and Nicodemus. There are others however in the same cave, and the antiquity of the whole is doubtful.

CHAPTER XXVII.

JERUSALEM, *Feb.* 26.

OUR visit to-day was to the tombs lying to the north of the city. The whole locality is full of excavated rock-sepulchres, to the number of about three hundred. In general, they consist of a square or oblong porch, hewn out of the face of the rock, with a low doorway leading out of it into a square chamber. The chambers are made with niches for the bodies in the sides, generally three in each side, sometimes fitted for two bodies with a grove betwixt, and in some cases with ledges for the bodies instead of niches; out of these chambers passages sometimes lead into other similar ones, sometimes lower down and entered by steps. The entrance to the chambers appears to have been made to receive a stone door (Matt. xxvii. 60; John xi. 38). One of these ordinary sepulchres had a more ornamental entrance than the rest, appearing to possess a greater antiquity. Distinguished from all others, however, and nearer the city, are what are called the Tombs of the Judges and the Tombs of the Kings.

The Tombs of the Judges are one large excavation with several chambers, and about sixty niches for dead bodies.

They are situated quite at the head of the valley of the Kedron, and on the left of the road leading to Neby Samwil, as it begins to bend towards the Wady Beit Hanina. They are entered by a portal ornamented with a sculptured pediment. From the portal you pass by a doorway cut out in the middle into a chamber, eighteen or twenty feet square, with two rows of niches at right angles to the wall. Small doors lead out of this into other chambers also furnished with niches for bodies. At two of the corners steps lead down to other chambers. A party of Greek priests and others were enjoying a pic-nic outside, one of whom very justly observed that these tombs could not have belonged to the Judges of Israel, as in their time Jerusalem was in the hands of the Jebusites. It is probable, however, that the name has reference rather to the Judges of the Sanhedrin.

Still nearer to the city is what is called the Tombs of the Kings, and sometimes the Tomb of Helena. It is situated on the right of the Nablous road as it begins to descend to the Valley of the Kedron. It is the most remarkable of all the tombs about Jerusalem, and exhibits, as Dr. Robinson remarks, the finest specimen of sculpture in or around the city; resembling, in its construction, as well as in its workmanship, some of the tombs of Egyptian Thebes, though less extensive in its excavations; and, in its elegant portal and delicate sculpture, bearing a comparison with the sepulchres of Petra. Its resemblance to Egyptian tombs is especially in the spacious sunken court through which you enter it. This is a square court, or pit, excavated out of the

rock to the depth of eighteen or twenty feet, each side being about ninety feet in length, and all made smooth and perpendicular like a wall. The bottom has been partly filled up with stones, showing its original depth to have been still greater. To enter the court, you pass down by several steps through a sloping trench cut out of the rock, between the south wall and the rock outside; at the bottom of this passage is an arched way through the rocky wall which has been left seven feet thick. The sepulchre itself consists of, first, a portal excavated out of the rock about thirty feet long, seventeen wide, and fifteen high, with a beautifully-sculptured front, adorned originally with two pilasters at the ends, and two intermediate columns, of which only the former remains. The sculptures are of the later Roman style, consisting of clusters of grapes, with flowers and other decorations, the columns being Corinthian. Out of this portico or hall you enter by a low passage on the left or southern side into an ante-chamber, from which you pass into three other chambers by doorways. The low passage on the left had been formerly closed by a round stone, intended to be rolled across the opening (Matt. xxvii. 60), and which is still seen at its side; while the doorways had once had stone doors moving by tenons fixed in sockets above and below, and now lying in fragments on the floor. Out of one of these chambers you pass into low square vaults by steps leading down to them. In all these chambers are recesses or niches for bodies; and in the vaults have been once marble coffins or sarcophagi, elegantly sculptured, whose

fragments now lie scattered over the floors. It is conjectured that this tomb is the same as that of which Josephus speaks as the tomb of Helena, Queen of Adabiene, who, in the time of the Apostles, embraced Judaism and resided in Jerusalem, where she prepared for herself a tomb on the north of the city. The same writer also speaks of the tombs of Herod made in the same quarter. How little a thing does royalty appear in these abodes of the dead!

Proceeding northward from this, you walk over some very rocky and stony ground, with here and there small patches of cultivation, till you come upon the way to Emmaus, so familiar to the readers of the Bible from the conversation which the risen but unrecognised Saviour held with the two disciples travelling from Jerusalem to the village, making their hearts to burn within them, while He talked with them by the way, and opened to them the Scriptures (Luke xxiv. 32). Before you rises the mountain height of Neby Samwil, believed by the Moslems to be the burial place of Samuel the prophet, but according to Dr. Robinson, the Mizpeh of the Bible. Dean Stanley considers it to be the High place in the immediate neighbourhood of Gibeon—the El Jib on the other side of the hill, where the tabernacle was removed from Nob, and remained till its final removal to Jerusalem by Solomon. It was in the neighbourhood of this place that Joshua uttered the memorable words, "Sun, stand thou still upon Gibeon," (Joshua x. 12). In front of us also, but farther to the east, is Gibeah, the birthplace of Saul, and during his reign the

capital of his tribe and kingdom. It is the tribe of Benjamin in which we are walking, and whose hills lie before us.

Leaving the road, and going eastward in the direction of the tombs, you walk through large quantities of a low kind of thorn, among which, and often in the very midst of the bush, blooms the beautiful scarlet anemone, reminding one of the words of Christ to His spouse the Church—"As the lily among thorns, so is my love among the daughters" (Song ii. 2). We passed also through a field of *samak*, a shrub, whose leaves are used in tanning. Notwithstanding the great backwardness of vegetation, owing to the long-continued drought, the wild flowers were numerous—such as the crimson *Cyclamen*, the Adonis, or, as the Germans call it, Blutstropfchen, or Little Blood-drop, and a variety of others.

CHAPTER XXVIII.

JERUSALEM, *Feb.* 27.

ONE of the most interesting and remarkable parts of the city is that called Moriah. The position of this hill cannot be questioned. The substructions of the platform on which the temple was built still remain, the platform having been formed of stone and earth, and supported by massive walls of solid masonry. This platform is now called the *Haram*, or "sacred place," which neither Christians nor Jews are allowed to tread, except by special permission, and with a *cawass*, or Turkish police. Near the centre of it, richly adorned in its exterior and ascended by marble steps all round, is the Great Mosque, built on the site of the ancient temple. Beneath the dome of the mosque the natural rock is seen projecting several feet above the ground, believed by some to have been the place of the altar of burnt-offering; by others, that of the Holy of Holies. From this rock the mosque takes its Moslem name—*Kubbet es-sukrah*, or the Dome of the Rock. Here it was that Abraham built the altar on which to offer his son (Gen. xxii. 2), and that David built another, when it

was used by Ornan as his threshing-floor, after the angel stood near it with the drawn sword in his hand stretched over Jerusalem (2 Sam. xxiv. 18). This at least has been the universal belief of the Jews since the time of Josephus; although some, as Stanley, believe the "land of Moriah" to be different from Mount Moriah, and to have been at Shechem, now Sychar. Most truly have the Saviour's words been fulfilled—"Your house is left unto you desolate." (Matt. xxiii. 38). Weeds cover the temple courts once trod by thousands of Jewish worshippers. Mohamedans offer their prayers on the site of that temple which Israel is forbidden to approach. It was deeply interesting to tread those courts where often the feet of Jesus stood, where prophets had uttered their predictions, and where apostles preached through Jesus the resurrection of the dead.

Below the *sukrah*, or rock, is a cave or subterranean chapel, over which the Moslems believe it to be suspended; and under this cave are other vaults, which return a hollow sound to the stamp of the foot. Here the Moslems believe the souls of the departed to be kept till the day of judgment, which, in common with the Jews, they expect to take place in the valley of Jehoshaphat. Through an opening in another part of the temple area, and from a stair leading down to a mosque on the south side, you can see the pillars that support the vaults beneath the temple.

In the south-east corner is pointed out the place where Jesus appeared among the doctors at twelve years of age (Luke ii. 46). Probably enough, as we know that a syna-

gogue, or place of assembly and study of the law, once occupied that part of the temple. The site is now covered by a long low mosque, called the mosque of Omar. The only object of interest in this mosque is a recess, supported by two twisted marble pillars, and called the *Mihrab* or praying-place of Omar. These pillars, which are of a peculiar pattern and pointing to the time of Solomon, appear to have been turned upside down, and to have their leafy capitals below.* A long subterranean passage is also seen, leading down into the street from the south side of the temple area, some of the pillars of which are of one solid piece of stone, the whole being undoubtedly ancient.

Close to the south wall and near the south-west corner of the Haram, stands a mosque called the Mosque El Aksa, believed to have been originally the church built by Justinian in the sixth century, and dedicated to the Virgin. Its cruciform plan, its form of what is called a basilica, and the existence of some ancient remains, afford reason to conclude, that though the present edifice may be entirely Arabic, it was preceded by a Christian church, whose ruins formed the nucleus of the present mosque. The church

* Since this volume went to press, a communication has appeared in the *Athenæum*, from the Rev. J. Niel, agent of the Society for the Conversion of the Jews, in which that gentleman states, that in visiting this place on July 5th, 1871, he discovered that a great part of the yellowish plaster had been removed from the top of these pillars, and that rich grotesquely carved capitals were exposed to view in an admirable state of preservation; first seen, as he was told by the sheikh of the temple, two days before his visit, during the cleaning of the wall.

escaped destruction when Jerusalem was sacked by the Persians, under Chosroes II. In 636, when the city was taken by Omar, on his inquiring of the patriarch Sophronius for the site of the temple, he was taken to this church, then apparently called the Church of the Resurrection. A century and a half later it was found in ruins by another khalif, El Mahdi, and ordered by him to be rebuilt. On the capture of the city, the Crusaders again converted it into a Christian church, under the name of the Palace, Porch, or Temple of Solomon. Part of it was assigned by Baldwin II. to a new military order, who were from that circumstance designated Knights Templars. Some, however, as Ferguson, maintain that the church of Justinian stood at the south-east corner of the Haram. The mosque has seven aisles, and is 272 feet long by 184 wide. The roof is supported by numerous pillars, many of them of marble; those under the dome being of the Corinthian order—the ornaments, doubtless, of an ancient Christian sanctuary. Some of the windows also are exceedingly beautiful. The interior of the dome is richly decorated with mosaic work and marble casing. At the south-east end is the magnificent pulpit of Omar, made at Damascus, and brought to Jerusalem by Saladin. A niche or recess in the wall near it is called the Mihrab of Moses, and in another smaller one is shown to the superstitious the footprint of Jesus! There is also a niche called the Mihrab of John and Zechariah. A gate leads out of this mosque down to a kind of chapel, which is also disfigured by superstition.

On the eastern side, facing the Mount of Olives, there is seen the gateway called the Golden Gate, with some pieces of sculptured marble, evidently as old as the time of Herod and our Saviour.

On the north side of the Haram is what was called by Nehemiah *Birah*, or the Palace (Neh. ii. 8), the Baris of Josephus, and subsequently called Antonia, the western part of it being the castle, from whose stairs Paul addressed the infuriated Jews (Acts xxi. 40). This palace or fortress is believed by Dr. Robinson and others to have covered the whole extent of the Haram north of that part occupied by the Temple, and to have been separated from that part of the city, called Bezetha, by a fosse or trench of great depth, part of which still remains, and forms what is called the "Pool of Bethesda," or by the Arabs "*Birkit Israil*"—the "Pool of Israel." Others, however, think that Antonia only occupied the north-western corner of the temple of Herod, partly within and partly without the Haram, which is regarded as identical with the area of the temple.

In regard to the plan of the ancient city, the following conclusions, arrived at by Captain Warren, who has been engaged in making excavations for the last two or three years, seem to be well founded. From the Bible, we know that in the time of Joshua Jerusalem was a city with a king, Adonibezek (Josh. x. 3). On the division of Canaan among the tribes, we find Jerusalem allotted to Benjamin, the boundary line running south of Jebus, the ancient name of the city; the Benjamites not being able to expel the Jebu-

sites, and therefore dwelling among them. Again, we find that though Jerusalem was not allotted to Judah, yet Judah took and burned the city, putting the inhabitants to the sword; and farther on, that Judah could not drive out the Jebusites, but dwelt among them. Hence we must conclude that some part of Jerusalem lay in the tribe of Judah. In fact, there appears to have been two portions of Jerusalem in the earliest times, a citadel and a suburb; a portion so well fortified that the Benjamites could not take it, and a part so badly fortified that the children of Benjamin and Judah *did* take it, and dwelt in it. Subsequently David went against the city, and took the stronghold or Castle of Zion, which therefore received the name of the city of David. This was plainly not a mere town, as we hear afterwards of David's house being built there, and *houses* for the ark of God, and royal sepulchres, and Millo, which appears to have been the strongest part of it. Hence Zion appears to have fully deserved the name of the city of David, which was yet only a *part* of Jerusalem and its citadel. It is also apparent that Zion was on the northern side of the Holy City, as being within the boundary of Benjamin. Mount Moriah appears to have been in David's time close to, and *without*, the city of Jerusalem; and for many years after his capture of the city, the private property of Ornan, a *sheikh* or chieftain of the Jebusites. The distinction between the two hills is sufficiently indicated when it is said that they brought the ark of God out of the city of David, which is Zion, up to Mount Moriah. Two of the great acts of Solomon's life

were the building of the house of the Lord on Mount Moriah, and the building of the walls of Jerusalem; thus joining Mount Moriah to, and making it a *part* of, the city. After the building of the temple therefore, Jerusalem, and not Zion, is spoken of as the holy place—the place of Jehovah's abode. The remaining portion of the city probably rested on a third hill and the intermediate valleys, Mount Zion being on the north, Mount Moriah on the south-east, and the remainder on the south-west. In 2 Chronicles xxxiv. 29, we read of "The elders of Judah and Benjamin—all that were present in Jerusalem and Benjamin," —successively placing Jerusalem within the boundaries of each tribe; and as the stronghold of Zion was in Benjamin, we have nearly the certainty that the remainder of the Holy City was to the south of Zion. This conclusion places Zion differently from where it has hitherto been understood to be, namely, in the south part of the city. It farther appears from the poetical books of Scripture, that "Zion," or "Mount Zion," is used indifferently and vaguely; first, for the city of Jerusalem generally; secondly, for the city of David (Zion proper); and, thirdly, for the house of God, in a figurative sense. Also, that "Jerusalem" is used in the first and third senses, if not in the second; while by far the greater number of passages mention Jerusalem or Zion in a figurative sense, as denoting the children of Judah generally, or the abode of God's name, and not in such a manner as to denote any particular piece of ground. [Hence the topography of the poetical books can only be read in the

light of the historical books. In general, these books give a preference to Zion, the older city, in respect to holiness; except the Book of Zechariah, in which Jerusalem appears to be preferred.] Later on, in the time of the Maccabees, the name of Zion stands connected with the house of the Lord, doubtless from the constant use of the Psalms of David. The temple is spoken of as the sanctuary, which is also now called Zion. "They went up into Mount Zion; and when they saw the sanctuary desolate, and the altar profaned, &c." "So they went up to Mount Zion, with joy and gladness, where they offered burnt offerings" (1 Maccabees iv. 37; v. 54). What is now called Akra, near the palace of Helena, is in all probability the site where Zion once was, though it no longer exists; the Asmonæans working night and day for three years, having cut away the old stronghold of David, and thus leaving Moriah alone to represent the abode of God's name. At that time we find Jerusalem containing the city of David, or the fortress (Akra), the temple, and the remainder of the city; or, according to Josephus, an upper and a lower city (Akra), and the temple. The lower city of Josephus evidently corresponds with the city of David, or the fortress or Akra of the Maccabees, and therefore with the city of David or Zion of the historical books of the Bible; the upper city being that existing at the present day—viz., the hill lying south of the road leading from the Jaffa Gate, and including the Armenian and Jewish quarters, and probably also part of the hill to the south, outside the walls; in other words, that which is generally regarded as Mount Zion.

CHAPTER XXIX.

JERUSALEM, *Feb.* 28.

GOING out at the Jaffa Gate, and turning to the left, you enter on the Bethlehem road. Following this for some distance, and then turning off to the left, you may ascend a hill which is called the Hill of Evil Counsel. Here the villa of Caiaphas, where the priests and rulers took counsel to put Jesus to death, is said to have stood (Matt. xxvi. 3, 4). Passing on eastward, you come to a great many sepulchres formed out of the solid rock, with niches and ledges to receive the bodies. Towards the end of the Valley of Hinnom you come to the Potter's field, also called Aceldama, or the Field of Blood, having been regarded as such from a very early period. The place is not now marked off from the rest of the hill-side by any boundary; a long stone building, erected in front of a natural cave, with an arched roof, and walls sunk deep below the surface of the ground, points out the ill-omened spot. This building, now a ruin, was long used as a charnel-house. Originally purchased by the priests and rulers with the returned money they had paid for the Saviour's blood, and appropriated by them as a

burial-place for strangers (Matt. xxvii. 7), it seems to have been early set apart by the Christians as a burial-ground for pilgrims.

On the Hill of Evil Counsel stands a solitary tree, a sufficient guide to the spot; said to have been, or more correctly, to represent, the tree on which the traitor hanged himself, and therefore called Judas's tree. In the neighbourhood of the place is a steep precipice, over which he may easily have suspended himself when there were more trees in the vicinity than now, and, "falling headlong, have burst asunder, so that his bowels gushed out" (Matt. xxvii. 5; Acts i. 18).

Descending the hill, you come to where the valleys of Hinnom and Jehoshaphat meet at its foot, justly said to be the prettiest and most fertile spot round Jerusalem. It owes this very much to the surplus water of En Rogel, called by the natives *Bir Eyub*, or Job's Well, but by the Christians the Well of Nehemiah, and sometimes the Well of Jeremiah; being supposed to be the place where, at the taking of the city by Nebuchadnezzar, the prophet hid the sacred fire of the temple which Nehemiah afterwards discovered. Half-a-dozen men were drawing up water from it in buckets by ropes and pulleys, and pouring it into a large trough, from which a woman was filling her skin-bottle to carry to the village hard by, called Kefr Selwan, or the village of Siloam. The well is deep and evidently very ancient, and the water of an agreeable taste. After abundant rain the well overflows, and the water spreads itself over that part

of the valley, thus greatly contributing to its beauty and fertility.

Pursuing our walk up the valley of the Kedron, and passing the fountain and pool of Siloam, we come to another well a few yards to the left of the road, at the bottom of a steep descent on the west side of the valley, called by the natives Ain Um Edderaj, or the Fountain of the Mother of the Steps, but by the Christians, the Fountain of the Virgin. It is a deep well hewn out of the solid rock, to which you descend first by a flight of sixteen steps, and then by another of ten. The water is believed partly to come by a channel from a fountain under the site of the temple, and partly to spring up through a stone in the well itself. It passes off by another subterranean channel, and flows down to the fountain and pool of Siloam, which it supplies. It is thought that both this fountain and that of Siloam were included within the first or most ancient wall. It is not improbably, as Dr. Robinson thinks, the King's Pool mentioned by Nehemiah in connection with the gate of the fountain (Nehemiah ii. 14.)—the wall extending to the pool of Siloam by the King's Garden (Neh. iii. 15). A woman was filling her water skin from the fountain, while soon afterwards a man went down and stripped off his light garment to bathe or wash himself in it,—a picture of that fountain from which our souls may at once drink and be refreshed, and in which they may wash and be clean (Isaiah lv. 1 ; Zech. xiii. 1).

Proceeding up the valley, and returning by St. Stephen's Gate, we passed through a large flock of sheep and goats

just brought in from the fields, but which the shepherd had already separated from each other before leading them into the fold (Matt. xxv. 32).

You enter the Protestant burial ground through the yard connected with the Bishop's School. Here reposes the dust of various honoured labourers in the Saviour's cause in this city, whose names will long be fragrant from their love to Christ and His kinsmen according to the flesh. Among these are Bishop Alexander, the first occupant of the modern See, the Rev. Mr. Nicolayson, and Dr. Macgowan, the devoted medical missionary among the Jews. There is seen here, on the western side of the cemetery, a curious flight of stairs, cut in the face of the scarped rock, which appears to have led up into the city; thought by some to be possibly the stairs mentioned by Nehemiah as those "that go down from the city of David" (Neh. iii. 15); and spoken of elsewhere as the "stairs of the city of David at the going up of the wall above the House of David" (Neh. xii. 35). The wall of the city had thus passed along this rock whose scarped face may have formed a part of it.

Not far from the cemetery is an interesting spot which is neither guarded by Moslems nor disfigured by Greek or Latin superstition—the prison, it is believed, in which Peter was kept by the soldiers, and from which, in answer to the prayers of the Church, he was miraculously delivered by an angel (Acts xii. 4, 10). The place had till lately been concealed for many centuries by a mass of superincumbent rubbish. The vaults of the cell are decidedly ancient, and

bear the marks of the time of Herod. Out of the cell was a door, which had long been built up, communicating with an arched passage, at the extremity of which was probably the iron gate which "opened of its own accord" for the Apostle's egress. One may well feel one's faith strengthened by the sight of such a place. This interesting relic of apostolic times is, however, from prudential considerations, not made generally known.

Another very interesting visit is made to the quarries, from which were hewn the stones that were employed in the erection both of the city and temple; and which extends to a considerable extent beneath the present city. One sees the places where the workmen had placed their lamps while labouring in these dark subterranean caverns, perhaps in the time of Solomon. One is reminded by them of the work continually but noiselessly going on in this dark world for the excavation and preparation of living stones for the spiritual temple and the Jerusalem above (1 Kings vi. 7; 1 Peter ii. 5).

The supposed Tomb of David is also a place of much interest. It is on the southern brow of Mount Zion; and is now surrounded and covered by a mosque. The tomb is said to be in a vault or crypt, below a part of the building representing the Upper room in which the Saviour partook of His last supper with His disciples, and in which the hundred and twenty were assembled on the day of Pentecost, when the Holy Ghost was shed upon them; a tradition thought to have arisen from a mistaken view of Acts ii. 29. This

building has all the appearance of great antiquity, having probably formed part of a church built in very early times on the supposed site of the Upper room. Such a church is mentioned by Cyril, Bishop of Jerusalem, in the middle of the fourth century; and Epiphanius, about the end of it, states that this building, with a few others near it, escaped the destruction which befell the city under Titus. The minaret of the mosque over the supposed royal tomb, of which the cenaculum or Upper room is a part, is the first object that meets your eye as you approach Jerusalem from the south-west. For three hundred years the Moslems have had undisturbed possession of this venerable place. The tomb itself is not shown to travellers, though some are said to have had the privilege of seeing it,—for example, Sir Moses Montefiore and his party in 1839.

Near this mosque is an Armenian convent, said to have been once the palace of Caiaphas, in which the monks pretend to show you the cell in which Jesus was kept during the night previous to his crucifixion. They go further than this, and point out to you the stone which closed the mouth of the sepulchre in which he lay entombed, as well as the pillar on which the cock crew while Peter denied his Master. Ignorance, superstition and fraud, in respect to so called holy places, prevail alike among Greeks and Latins, Armenians, and Copts. It ought however to impress us deeply, that we are in the very locality where we know that these affecting events actually occurred.

CHAPTER XXX.

JERUSALEM, *March* 1.

THERE are three paths leading down from Jerusalem to Bethany, two over the crest of the Mount of Olives, and one round its southern shoulder. The middle path brings you a little to the south of the Church of the Ascension on the summit of the hill. Going still forward in the direction of Bethany, you come immediately in view of a hill lying directly between you and the village. This hill one feels strongly inclined to believe to be the sacred spot to which Jesus led his disciples out of Jerusalem, and from which he ascended up into heaven. We left the path on our left, and proceeded towards its summit. It is a rocky and somewhat level platform, and quite such a place as we could suppose Jesus taking his disciples to, in order to speak his last farewell and bestow on them his parting benediction. Entirely excluded from the view of the city by the western and principal ridge of Olivet, from which it is separated by a pretty deep valley, and even out of sight of Bethany, though lying at its foot, and only seen when advancing towards its eastern brow, it was both entirely private, and yet in the immediate vicinity

of the village which had become so endeared to Jesus, and which he now wished to honour as the place of his ascension. It was a peaceful and enjoyable scene. The more distant and elevated houses of the village were visible a little to our right from the place where we sat. Between it and us, and on the declivity of the hill, was an orchard of fruit trees, which appeared to be mostly apricots. Beyond was the road by which Jesus frequently travelled, taking the Jordan and Jericho instead of Samaria, when attending the annual feasts. Still further was a mountain ridge; and beyond this lay the dark waters of the Dead Sea, here and there distinctly visible. In the extreme distance were the mountains of Moab, from the summit of one of which Moses obtained the view of the goodly land he was not permitted to enter. No human being was near to disturb our meditation. Our thoughts naturally dwelt on one subject, accompanied with the prayerful desire that as we were privileged to be near the spot whence Jesus ascended to heaven, so it might be given us, as risen with Him, "to seek those things which are above where He sitteth on the right hand of God" (Col. iii. 1, 4); that so when He shall appear again, and His feet shall stand once more on the Mount of Olives (Zech. xiv. 4), we may also "appear with Him in glory."

Returning to the city by the way we came, we observed how suddenly, after reaching the western summit of Olivet, a turn of the road brings the city full into view. It was a striking sight to look down upon, but must have been still more so when, instead of the mosque before you, with its

dome and marble platform, surrounded by a neglected area, partly overgrown with grass and planted with a few cypresses and other trees, there stood the magnificent temple in all its outward glory, with the priests and Levites officiating in their white robes, the fire blazing on the altar of burnt offering, and the crowds of worshippers offering their morning or evening prayers. We could only desire that we had more of the Saviour's deep sympathy and love for souls, that would have made us mingle our tears with his at the remembrance of what has taken place with Israel, and the thought of their still continued impenitence and unbelief.

In the evening, the sound of Turkish cannon firing salutes, on account of the second annual feast of the Moslems, called *Korban Beiram*, reminded us that the Saviour's prediction is still receiving its fulfilment, and that Jerusalem is still trodden down by the Gentiles. At this feast, perhaps in imitation of the Paschal Lamb, a sheep is slaughtered in every Moslem household as an offering to Mohamed.

Passing out at the Zion gate, you will most likely be accosted by some miserable-looking diseased persons, holding out a tin vessel for an alms. These are lepers; they live in huts on the left side of the gate as you approach it from the city. There faces are often much disfigured and bound round with white cloth. Some of them appear not more than sixteen years of age; though the disease does not ordinarily show itself before the age of fourteen or fifteen.

An interesting visit is made to what is called the Valley of

the Roses and the Convent of the Cross. The convent is beautifully and picturesquely situated in a wady, or narrow valley, about a mile and a half to the west of the city. It belongs to the Greek church, having been originally the property of the Georgians, whose king Tatian was its founder in the fifth century. It is now used as a theological college, which is attended by about sixty students. The professors, with whom one of our party was well acquainted, received us with great kindness and cordiality. One of them, a very genial sort of man, named Photius, seemed particularly interested in the subject of union between the Church of England and their own. One of the monks conducted us to the church of the convent, and pointed out the objects of interest in connection with it. The convent derives its name from the tradition that the tree from which the Saviour's cross was made had grown upon the site which it occupies. Another account, however, was given by one of the professors, namely, that the name was given on account of the true cross having been brought back from Persia to this place by the patriarch Heraclius, on his return from captivity. A hole, bordered with silver, beneath the altar in the sanctuary, is pointed out as the spot on which the tree grew, while on the altar screen is painted in compartments the history of the wood of the cross, from the creation till the crucifixion, including the part which even Noah and Abraham had taken in it. The legend has a beautiful and precious truth at the bottom of it,—the salvation of sinners having been in every age through the same glorious redemption accomplished on

the cross; Jesus Christ being the lamb slain from the foundation of the world (1 Peter i. 19, 20; Rev. xiii. 8).

Proceeding from the convent down the shallow wady, you come to the Wady El Werd, or Valley of the Roses, so called from its extensive rose-gardens, the bottom of the glen being covered with rose-bushes for more than a mile. Passing on through olive yards, vineyards, and cornfields, you enter the road leading to Gaza, by which the Ethiopian eunuch was passing in his chariot when Philip met him with the question, "Understandest thou what thou readest?" (Acts viii. 26-30). A picturesque fountain, called Ain Haniyeh, is pointed out, a little farther on, as that at which Philip baptized him. Another tradition, however, as early as the fourth century, places the fountain on the road to Hebron.

CHAPTER XXXI.

JERUSALEM, *March* 2.

MANY are the benevolent and religious institutions in and around Jerusalem; some of these we now visit.

Nearest to our lodging and not far from the Damascus gate, is the House of Industry, established with the view of teaching Jewish proselytes various trades, and so enabling them to earn their livelihood. Almost all the Jews here (and they form the largest of all the communities) are supported by private charity from Europe: any share in this charity is forfeited as soon as it is known that a man has embraced Christianity, or appears likely to do so. The difficulty for him then is to obtain the means of life. This, doubtless, operates greatly as a barrier in the way of the Gospel here. At present there are only four in the Institution, who are learning carpentry, turnery, and shoe-making. Various articles of olive-wood are made here, which were formerly sent to Europe, but are now only sold to travellers.

Not very far from this is a boarding and day-school for Jewish boys, in connection with the London Jewish Society. Both boarding and day-schools are of course free. The number of boys admitted into the boarding-school is twelve;

that of the day scholars at present is about as many. The school is under the able superintendence of the Rev. Mr. Bayley, a devoted clergyman of the Church of England. In general, the boys are the children of parents who still adhere to Judaism, but who do not reside in Jerusalem. The greatest difficulty naturally exists in getting Jewish parents in the city to send their children to a Christian school. The boys are kept here till they are fourteen years of age, after which they are put to learn a trade.

We next visit the school on Mount Zion for Jewish girls. This school is under the superintendence of Miss Dixon, who has laboured in Jerusalem for the last twenty years. Like that for Jewish boys, it is partly a day and partly a boarding-school. The day-school is open to all, and the instruction free. The boarding-school is intended *only* for the children of those Jews who are still in unbelief, except when in special cases the child of a proselyte is admitted. The premises are sufficient for the accommodation of twenty boarders, although, owing to a recent change in the rules of the Institution, the number at present is much smaller. The school was founded in 1848 by the late excellent and lamented Miss Cooper, and was transferred by her to the London Jewish Society in 1859, she retaining the honorary direction during her life. The number of children attending the school at present, including the boarders, is upwards of sixty. Like the boys' school, the institution is calculated to prove an unspeakable blessing to those for whom it is intended, and an important means of advancing the Re-

deemer's kingdom among the lost sheep of the house of Israel. A bazaar for the sale of work done by the girls, as well as of various other articles for use or ornament contributed by friends of the institution, is always open, affording an opportunity to visitors for assisting the good work.

Almost adjoining this school is an institution of a different kind, kept by Miss Hofman, a devoted Christian lady from Germany. It is a kind of Sewing-school and House of Industry for married Jewish women, and is also in connection with the London Jewish Society. The women come in the morning and remain during the forenoon, learning to sew and make dresses, in order both to be able to do their own needlework and to earn a livelihood, as they are at the same time paid for their work. Though all apparently young, several of them are widows; women being married among the Jews at an early age, and frequently divorced. The conductress of the institution reads the Scriptures to them daily, besides visiting them in their own homes. A Scripture reader also visits the institution every morning. At present there are about thirty-five on the books, and from twenty to twenty-five in attendance.

In the same neighbourhood is another institution for the benefit of Israel—the Jewish Hospital. The average number of patients in the course of the year is from three to four hundred. At present, the number is twenty-seven, of both sexes and of all ages. The patients are provided with a copy of the Old and New Testaments, which they read more or less while in the hospital. The institution is under

the charge of a medical missionary, Mr. Chaplain, assisted by a Jewish convert, whose wife, a native of Scotland, performs the duties of matron. The patients are visited by an experienced Christian, himself a Jewish proselyte, who reads the Scriptures with them, and directs them to Him who bore our sicknesses and carried our sorrows. The late German missionary, Mr. Frankel, now removed to Damascus, was in the practice of doing the same every alternate day.

Not many yards from this is another hospital, intended rather for Gentile patients. It is in connection with the Kaiserswerth Deaconesses' Institution, and is attended to by four of the sisters, who act as nurses. In the course of the year about fifty patients have been received, the average number at one and the same time being from twelve to twenty. Most of them are Moslems, to whom a valuable opportunity is thus afforded of communicating the glad tidings of the Gospel. Dr. Sandresky, one of the agents of the Church Missionary Society here, visits the hospital thrice a week with that object. Dr. S. finds it one of the most hopeful and interesting departments of his missionary labours.

In one of the principal thoroughfares, not far from the hospitals, is a bookshop for the sale of Arabic books and tracts in connection with the same Society, under the superintendence of the Rev. Mr. Klein, one of the missionaries. Mr. K. also conducts an Arabic service in the Sabbath forenoon, and another in the afternoon, for the benefit of the young. The native church, of which he is pastor, consists

of about forty communicants, the number of souls in connection with it being about eighty. One of the communicants was originally a Moslem, the rest are mostly from the Greek church. The difficulty in the way of persons joining this church from other communions, is that the latter provide free dwellings for the poor, either in connection with the convents or otherwise, which, of course, they forfeit as soon as they are known regularly to attend a Protestant service. Something is being attempted by the good Bishop and others here to make up the loss incurred in such a case. Moslems often drop in at the Arabic service, but fear deters them from doing much more.

The Bishop's Boys' School, as it is called, is outside the city, on the slope of Mount Zion, opposite the village of Siloam. It is entirely supported by the Bishop, with the assistance he receives from Christian friends. The teacher, who is one of the first brethren sent out from St. Chrischona, seems eminently suited for his work. The boys appeared to understand well what was spoken to them when addressed in English, and to be interested in what was said. The care of the children in the house is committed to another of the St. Chrischona brethren, who acts as house-father. The number of boarders is at present about forty, having sometimes been upwards of fifty, but being kept down from want of funds. Besides these, there are twenty-six day-scholars from the city. The boys are from five or six to fourteen years of age, and are the children mostly of Christians of the Latin and Greek communion. There are among them, however,

four Jewish children, as many Moslems, and three from Abyssinia.

A large school for Gentile girls, in connection with the Deaconesses' Institution, is also situated outside the city. It is taught by five of the sisters, one of whom acts as the Lady Superior. The large, and even elegant premises were erected only about two years ago in a pleasant and salubrious situation to the west of the city. It has received the name of "Talitha Cumi," from Mark v. 41. The dormitories are intended to accommodate a hundred girls. At present there are about ninety in the school, all of whom are boarded, clothed, and educated gratuitously. About twenty of these are the children of Moslem parents; but the rest are those of Christians, mostly of the Greek communion. The medium of instruction is German, the highest class being taught English. In general the children have lost one or both parents, though it is not made a condition that this should be the case. The school seems exceedingly well taught and conducted; and the value of such an institution in Jerusalem cannot well be estimated. The greatest obstacle in the way of its usefulness is the early age at which girls have to leave the school in order to be married. The Institution has been in existence about nineteen years, the former school having been in connection with the hospital within the city, which was scarcely able to accommodate fifty girls.

Not far from the Talitha Cumi is the Lepers' Hospital. These premises have also been erected within the last two

or three years. They are adapted for the accommodation of twelve male patients and two female. At present there are in the Institution eleven men and one woman; the latter, however, not exactly afflicted with leprosy. The patients are from the neighbourhood around Jerusalem rather than from the city itself. The Jerusalem lepers prefer the freedom of their own wretched hovels, with the alms they beg from the passers-by, to the restraints of an Institution with its cleanliness and comfort. The patients seemed not so much affected with the disease as some others have been. Except in their eyes, there scarcely appeared any visible disfiguration. The smell from their sores, however, we were told by the house-father, is often something dreadful. Parts of the body are often diseased which are not visible. One of the men was a Bedawin; another, who acted as spokesman for the rest, seemed to belong to a superior class. Several of them were engaged in the garden and in making up a stone wall. The Institution is under the care of an excellent German Christian and his wife, both of whom are members of the Church of the United Brethren, or Moravians. It is visited by Dr. Sandresky regularly on Sabbath afternoons and occasionally at other times, for the purpose of giving religious instruction. In each of the rooms is an Arabic Bible with other books and tracts, there being generally found in each room one person at least who is able to read. At present there is one Moslem in the Institution who reads the Scriptures very diligently, and who appears to be in a very hopeful state of mind. Medical attendance

was given in the first period of the Institution's existence more than is at present. The treatment is now of a simpler character. No danger is apprehended from contact with the patients, unless there may happen to be a wound in the part brought in contact with them. They seemed to be exceedingly grateful for the few kindly words addressed to them, with a view of directing their attention to the Saviour, who is able to heal the leprosy both of body and soul. One of them, for himself and the rest, expressed their gratitude for the kindness shown them by the master and mistress of the house, and their hearty wishes for our happiness. The institution is situated near the Upper Pool of Gihon, an interesting object in itself, which you pass on the left in your way to the Lepers' Hospital. The water was brought from this pool by an aqueduct to Herod's palace, and by another to the Pool of Hezekiah, which we see behind Bishop Gobat's house.

At a great distance from the city, in a north-western direction, about half an hour's walk from the Damascus Gate, is the Syrian Orphan House, kept by Mr. Schneller, formerly house-father at St. Chrischona. The orphanage has been built only about nine years, and owed its origin more especially to the Syrian massacres. Previous to that time Mr. S. had lived in the city, where he had taken a few poor children to board and educate. The number of Syrian orphans, however, which the massacre left to be provided for, led him to build the orphanage for their reception. The house was built mostly at his own expense, and entirely at

his own risk. The only assistance he has received to the work has been what a few friends in Germany have contributed, with a hundred pounds given out of the surplus of the Syrian Orphan Fund. The number of children in the institution last year was upwards of seventy. This year, in consequence of Mr. Schneller's six months' absence last summer, it has come down to sixty: these are mostly orphans from various countries—Syria, Armenia, Galla Land, &c. The fifth part of them are the children of Moslem parents. The children are all boys, with the exception of two girls, whom he has lately admitted by way of trial. The education given is that of common schools in Europe, the medium of instruction being Arabic and German. Mr. S. is assisted in the school by a young man who has completed his preparation at St. Chrischona, and another who had been a pupil in the orphanage. The children are well instructed in the Scriptures, and are besides taught various branches of trade within the institution itself. The oldest pupil at present is about sixteen years of age. Of those who have left the institution, some have become clerks, others schoolmasters, artizans, &c. The orphanage could accommodate other twenty children, whom Mr. S. would gladly admit on application. The children appeared healthy and happy; and it was gratifying to hear them sing so lustily after dinner the well-known German thanksgiving hymn, "Lobêt dem Herrn," &c. I may only add that a committee of gentlemen in the city act in connection with Mr. Schneller for the furtherance of the work.

CHAPTER XXXII.

JERUSALEM, *March* 13.

A DEEPLY interesting visit is made to Bethlehem, the place of the Saviour's nativity, lying about five miles south from Jerusalem. It is pleasantly situated on the side of a hill, and surrounded mostly by other hills, whose rocky sides are terraced and planted with olive and fig trees. On your way you cross the well-cultivated Valley of Rephaim, where David encountered and defeated the Philistines, when he longed so much for a drink of water from the well at the gate of Bethlehem (1 Chron. xi. 15). You pass also a Greek convent on your left, called Mar Elias, having been erected near the place where, according to tradition, Elijah rested, and was nourished by the angel, when fleeing from Jezebel (1 Kings, xix. 4). Further on, on your right, you come to Rachel's Tomb, situated, as the Bible intimates, close by the road, a little way out of Bethlehem (Gen. xxxv. 16). Formerly the place was distinguished by a pillar; now by an oblong building, with a white dome at one end, like the tombs of Moslem saints. The place was formerly in the hands of the Mohamedans, though it is now kept by a Jew. The grave is under the dome, and covered by a

square building, whose length, breadth, and height might be between two and three yards. Being deep below the surface, the sepulchre itself remains unapproachable. The soil around it has been invested by superstition with a miraculous power of healing diseases, and is carried away by pilgrims under that belief. Beside it are Mohamedan tombs and a cave, into which human bones have from time to time been cast, being those of persons, as the Jew in charge of the tomb informed us, who have been murdered by the Moslems.

Further on, about half-a-mile distant from the road, situated on a hill-side on your right, is Betjala, with a population of about two thousand souls, supposed to be the ancient Zela (Josh. xviii. 28), or the Azal, mentioned in Zech. xiv. 5.

Bethlehem itself contains about five thousand souls, most of whom are nominally Christian; 2,400 being of the Latin, and 2,200 of the Greek communion. About 100 are Armenians, and 80 Protestants; the remaining 220 being Moslems. The hatred of the Christians to the Jews allows no Israelite to reside here. The small number of Moslems is in consequence of their opposition to Ibrahim Pasha, and the revenge he took upon them on account of it, between the years 1832 and 1840.

Like most Oriental towns, Bethlehem looks better at a distance than when you come to pass through its streets. It is a place, however, on which the followers of Jesus cannot look without affection.

Our first visit was to the Boarding Institution for the children of natives, kept by Mr. Müller, who is also the German missionary and pastor here, and who has, besides, a girls' school, taught by a native Christian. After examining both these schools, as well as that of Bishop Gobat, we directed our steps to the Church of the Nativity. This church dates as far back as the time of Constantine, being, perhaps, the first that was built by his mother Helena, and, therefore, the most ancient in Palestine. The nave, which is not now used for worship, is ornamented with mosaics and rows of Corinthian columns. Passing through this, you are taken into the Greek and Armenian chapels, which are under the same roof, and separated by no partition from each other; often, alas! the scene of most unchristian strife between the two communions at the time, when, of all others love might be expected to prevail—viz., the celebration of the Feast of the Nativity, or Christmas. The Latins have also a chapel here, but in another part of the building, and much plainer in appearance than that of their rivals, the Greeks.

In the part of the church appropriated by the Greeks is shown the spot where the Saviour was born, formerly distinguished by a golden, now by a silver star, the former having been some time ago fraudulently removed. Nearly opposite is pointed out the place where it is pretended the manger stood, in which the infant Redeemer was laid. Both form a cave hewn out of the solid rock, and are illuminated by silver lamps, which are kept continually burning. One

finds it much more easy to realize the infinitely glorious and overwhelming event of the entrance of the Son of God into our world, while standing and viewing Bethlehem at a distance, than when in such pretended places, and surrounded by such glitter and ornamentation. You are also shown the tombs of Eusebius and Jerome, as well as those of Paula and Eustochium, his two female friends and followers. The study of Jerome is also pointed out, being like the rest, a cell hewn out of the rock, and containing a fine portrait of the monk at his studies. Above the tombs, also, are paintings of the deceased lying in the arms of death.

To look at Bethlehem, and especially to pass through its poor, dirty, and irregular streets—or rather, lanes—it is almost overwhelming to think that this was the chosen scene of an event the most wonderful and glorious the world had ever witnessed; but, without supposing that Bethlehem was then in appearance precisely what it is now, this is in harmony with the Lord's procedure in general, who chooses "the weak things of the world to confound the things that are mighty, and base things of the world, and things which are despised; yea, and things which are not, to bring to nought things that are, that no flesh should glory in His presence" (1 Cor. i. 27). Here is a subject on which the thoughts of men and angels may ever adoringly dwell. God did in very deed come down in this little town of Bethlehem to dwell with men upon the earth. Though the heavens and the heaven of heavens cannot contain Him, yet He lay as a lowly new-born babe in a stable in that humble

village. These hills and valleys listened to His infant cry, before whom seraphim cover their faces and their feet with their wings. Along these narrow streets was He borne in His earthly protectors' arms, to be presented as their first-born in that temple which was His own. Though He was rich, yet for our sake He became poor. Thanks be unto God for His unspeakable gift!

Leaving the church, and passing through among the traffickers in olive-beads, mother-of-pearl crosses, and such like, we proceeded to the field pointed out as the Shepherds' Field, the name it now bears. It seems likely enough to have been the place which tradition assigns to the angelic visit. It is a pleasant retired spot, surrounded by terraced hills, about half-a-mile from the town. How honoured these grey rocky hills to have rung with the angelic pæon, "Glory to God in the highest!—on earth peace, goodwill toward men." Here also a church was built in the time of Constantine, of which the ruins still exist in the shape of marble fragments and parts of Corinthian columns. A Greek priest conducted us to a subterranean chapel still visited by pilgrims. At the eastern end are some small paintings, one of which is a figure holding an open Bible at the words in Greek and Arabic, "I am the Good Shepherd, and I know my sheep." In a corner was one of those water-pots of stone, such as are mentioned in John ii. 6. We returned to Bethlehem, perhaps through the very fields in which Ruth gleaned for her own and Naomi's support (Ruth ii. 3, 4), and where David may sometimes have kept his

father's sheep (1 Sam. xvii. 15). Nearer the town is a small village with a pretty name—Betzahoor, "the House of Flowers." Bethlehem itself, denoting the "House of Bread," or, according to the Arabic, the "House of Flesh," is a fitting name for the birthplace of Him who was the Bread of Life, and who said, "The bread that I shall give is My flesh, which I will give for the life of the world" (John vi. 51).

Reaching the opposite side of the town, we were shown what are called David's Well and Jesse's House. The well, however, is only an old underground cistern, with at present three or four openings into it through the rocky surface, of which the principal one most resembles a well, and had once been guarded by a door, whose sockets cut in the rock still remain. The well we found to be quite dry, as it now usually is. The houses here, as in Jerusalem, are mostly supplied with rain-water, which is preserved in cisterns belonging to them. Where this is not the case, the water is brought in skin bags, mostly by the women, from some public well or cistern. The aqueduct, which brings the water to Jerusalem from the pools of Solomon, about an hour's distance from Bethlehem on the Hebron road, winds around the hill on which Bethlehem stands, and at one place beyond the town lies at some depth below the surface, where the water flows through a reservoir or well, from which it is drawn up by buckets. Remains of this ancient aqueduct are seen also in the plain of Rephaim, and in the Valley of Hinnom, which it crosses, and then winds round

the sides of Mount Zion, terminating, it is said, in the area of the Great Mosque. These three pools, or reservoirs, may be justly ascribed to Solomon, being probably those referred to in Eccles. ii. 6. A fountain, situated above them, and from which they have been supplied with water, is held by the monks to be the sealed fountain mentioned in Song iv. 12. A little beyond the pools is the village of Urtass, corresponding with the Etam which Solomon adorned with gardens and orchards (Eccles. ii. 5), and near to which are the well-cultivated gardens of Mr. Meshullam.

The Rev. Mr. Müller, the missionary at Bethlehem, is an alumnus of St. Chrischona, and was among the first sent out to Palestine by the late Mr. Spittler. Having been ordained by Bishop Gobat, he was at first employed by the Bishop himself, at Bethlehem : he is now, however, supported by the Missionary Society of Berlin. Having a native congregation both here and at Betjala, his work is both that of an evangelist and a pastor. The congregation at Bethlehem numbers about eighty souls, that at Betjala considerably less. Mr. M. often visits the Bedouins in their tents, as they come much more to Bethlehem than to Jerusalem, which their fear of the Pasha makes them slow to enter. They are very glad to receive Mr. M's. visits and instruction, and even to send their children to his Institution. They number, we were informed, about four hundred families in the wilderness of Judea, belonging to different tribes. They visit Bethlehem for the purpose of selling their sheep and goats, lard, milk, wool, &c., and of storing their grain. Mr.

M. has a free boarding-school in his own house, consisting at present of thirteen scholars, four of the boys being Bedouin children, and one of the girls being also a Moslem; the rest are the children of native Arab Christians. A Moslem girl recently left the establishment, after having been eight years in it, being now thirteen years of age, and well acquainted with Gospel truth. Mr. M. has also recently opened a day-school for girls, which numbers at present from thirty to forty scholars. The bishop has likewise a school here, taught by a native Christian, and numbering about forty children. Mr. Müller's boarding-school is an undertaking of his own, for whose support he depends on the voluntary contributions of Christian friends. It is refreshing to find such institutions in the place of the Saviour's birth. May they meet with the support to which they are so justly entitled, and, through the Spirit's grace, be made the spiritual birthplace of many of the Saviour's members!

The road between Bethlehem and Jerusalem is at present constantly traversed by pilgrims, especially of the Greek communion, who come from Russia and elsewhere to be present at Easter, in order to carry away with them the sacred fire. Many whom we met were old men and women, and apparently very poor. Alas, that such efforts should be made for a shadow while the substance is lost!

An interesting object, very distinctly in view from the Bethlehem road, is the Frankenberg, or the Frank Mountain, called by the natives, probably from the gardens in the neighbourhood, *Jebel el Furcidis*, or Hill of Paradise. It

rises like a truncated cone to the height of about six hundred feet above the neighbouring Vale of Urtass. It is possibly the *Beth-haccerem* of the Bible, or "House of the Vineyard," a well-known beacon station in Judea (Jer. vi. 1). It is the burial-place of Herod the Great, who had strongly fortified it, and called it, with the surrounding city, after his own name, Herodion. There are still seen in it and around it the name of the fortress, city, and palace. Its present name connects it with the Crusaders, who are said to have made it their last refuge in the Holy Land.

As we returned to Jerusalem there fell a gentle shower of rain, the precursor of the blessing that had been so earnestly desired and prayed for. That shower was followed by a copious rain, which continued more or less for the next two or three days. The latter rain does not usually begin till the end of March or beginning of April; but there is usually a good deal of rain in January; and when there is little or none between the early rain in November and the latter rain in March or April, the country suffers exceedingly from drought. The first heavy shower was accompanied by thunder and lightning, affording an illustration of Zech. x. 1, and Jer. x. 13, according to the marginal reading in both places. May the Spirit be in like manner soon poured down from on high on the souls of the people! (Isaiah xxxii. 15).

CHAPTER XXXIII.

JERUSALEM, *March* 20.

THE excursion to the Jordan and the Dead Sea usually occupies three days. You require, therefore, a tent and dragoman, with provisions to serve yourself and those who are with you for that time. An escort from the Sheikh of the Bedouins of the Jordan is necessary as a matter of safety; and, if you wish to visit the monastery of Mar Saba, you require also a recommendation from the Greek Patriarch of Jerusalem. Your consul aids you in making your arrangements with the Sheikh. Thus provided, we set off on a beautiful morning through the Jaffa Gate, intending first to visit the Jordan, and take the Dead Sea on our return by way of Mar Saba. Many take the reverse direction. The journey is not altogether free from the "peril of robbers." A party who had set out only a few days before had been robbed of all they possessed, even to their horses. We took no arms, however, but the 121st Psalm. Our party, as we left the Jaffa Gate, was a young man of the city, the son of our host, whom I took for a dragoman and companion, the muleteer who had charge of our tent and baggage, the pic-

turesque armed Bedawin escort, and myself. After crossing the Kedron, however, we overtook a party of three Americans and one Frenchmen, who were making the same excursion with ourselves.

After passing Bethany you enter upon the road leading straight down to Jericho. This is the road which the Saviour's parable of the Good Samaritan has rendered for ever memorable (Luke x. 30). Soon after entering on it we were reminded of its character, and the events that have often taken place upon it, by meeting four or five not very gentle or honest-looking armed Bedouins.

The predominant subject that naturally occupies one's thoughts in passing along this road, lying, as it mostly does, by the side of a brook now dried up—a wady as it is usually called—with the bare grey, or rather white, limestone hills rising on each side of you, is, that along this very path the Lord Jesus so often travelled on foot while going to and returning from Jerusalem at the annual feasts. This appears to have been the ordinary route between Galilee and Jerusalem, instead of the more direct one through Samaria, because "the Jews had no dealings with the Samaritans." (John iv. 9; Luke ix. 52, 53). On one occasion, indeed, it is said, that, in going from Judæa to Galilee, "he must needs go through Samaria" (John iv. 4). But this "must needs" had reference only to that particular journey. Some of those "other sheep," who were not of the Jewish fold, were at that time to be brought to himself, and therefore must be made to "hear His voice" (John x. 16).

We were soon reminded of the Saviour's journeyings along this road by a well or cistern at the foot of a steep descent, which, as Dr. Bonar suggests, is probably the En-Shemesh mentioned (Josh. xv. 7), but which is now called "The Fountain of the Apostles," as, according to a very natural tradition, the Apostles, who accompanied their Master in His travels, were wont to stop here and refresh themselves. Doubtless, Jesus Himself, "being wearied with his journey," had often done the same. The recollection of this, with the words, "He shall drink of the brook by the way; therefore shall he lift up the head" (Ps. cx. 7), gave an overpowering sweetness and sacredness to a road otherwise desolate and dreary enough. It is the road also by which David fled from Jerusalem on the occasion of Absolom's rebellion (1 Sam. xv. 30). It forms a continual descent from Jerusalem to Jericho; so that the expression "went down" was natural and familiar (Luke x. 30). In the road are many lonely and rugged glens; and, from the caves in the overhanging mountains, it was easy, as it still is, for robbers to issue upon the defenceless wayfarer; while, as Dean Stanley remarks, the sharp turns of the road and projecting spurs of rock everywhere facilitate the attack and escape of the plunderers. It was for the purpose of protecting the pilgrims while travelling through this pass on their way to the Jordan and back, that the order of Knights Templars was originally instituted.

About midway between Jerusalem and Jericho you come to the ruins of a Khan or Caravanserai on the mountain

side, the traditional site of the "inn" where the Good Samaritan took the wounded man and left him in charge till his return (Luke x. 34, 35).

We now enter the pass, or, as it is called in the Bible, the "descent" of Adummin (Josh. xv. 7; xviii. 17). According to Jerome the name was given from the blood (in Hebrew, *dam*) shed by robbers in that place; though the Jewish translation of the Old Testament into Greek took the name to mean "red men," or, as Stanley expresses it, "red-haired men," as if in allusion to some Arab tribe. Possibly, however, the name may have been given from the large mass of red rock seen in the neighbourhood.

After travelling about six hours along this rugged and lonely descent, you enter, near its termination, a deep ravine—the most romantic, it is said, in the whole of Palestine. From the road, which leads high up on the right side, you look down into the bottom of the narrow glen far below you, and see a stream of water with a line of verdure by its side. This is Wady Kelt, by many believed to be the "brook Cherith" of the Bible, the divinely chosen retreat of the prophet (1 Kings xvii. 3). In this case the name, which signifies "cut," might be derived from the appearance of the rocks on each side. Dr. Bonar objects to this view of the brook Cherith, both on the ground that the prophet was to go *eastward*, whereas Wady Kelt would have lain to the south of where he then was; and also from the expression "*before* Jordan," which he regards as meaning *eastward* of Jordan. He, therefore, prefers placing it on the other side

of Jordan and much higher up, among the mountains of Gilead, the prophet's native country, perhaps by the sources of the Jabbok. Others find the brook Cherith in Wady Fasael, at some distance north of Wady Kelt; while some make it to be Wady Elias, south of Mahanaim. Our Bedawin fired his piece at a partridge in the neighbourhood, which gave occasion to his informing us that many ravens were to be found in the valley; while the partridge itself reminded us of the persecuted son of Jesse and type of Jesus (1 Sam. xxvi. 20; Psalm xi. 1).

It is a striking and most agreeable contrast which now meets your eye, after travelling so many hours among these wild and rocky mountains. The Plain of Jericho, about ten miles broad, now bursts upon your sight. It is mostly a vast extent of sand which you see; but nearer to you is a broad strip of cultivated land, with a tangled thicket, extending far up towards the north. Jordan is before you, at the distance however of several miles, and quite invisible from the lowness of its channel, and the willows and other trees that line its banks. Beyond are the mountains of Moab, extending towards the south like a wall; and yonder to your right hand also, at the distance of several miles, is the Dead Sea. We turn, however, to the left, and proceed northwards to the place of our encampment for the night. In doing so, you pass on your right the remaining arches of a ruined aqueduct. You are now among trees, and shrubs, and flowers. Soon a sound meets your ear, which carries your thoughts away at once to your own native land—the

purling of a brook, as it flows over its stoney bed between the bushes at its sides. A few steps more bring you to the fountain which chiefly supplies it,—the beautiful and picturesque, and no less interesting and memorable, "Fountain of Elisha," or, as it is called by the natives, "Ain es-Sultan" —the Fountain of the Sultan, or Royal Fountain. We pass this on our right, and proceed a few yards further to a rising ground, where we are to encamp for the night.

While our dragoman and muleteer are engaged in erecting the tent and preparing refreshments, we make a visit to the fountain, both to drink of its water, once "naught" and injurious to the ground which it irrigated, but made sweet and fertilizing by the prophet's cruse of salt (2 Kings ii. 19—22); and also to bathe our hands and feet in its limpid and living stream. The fountain wells up at the foot of a rock, and forms a basin of considerable size, the bottom of which is covered with sand and pebbles, while it is overhung by a fig-tree, whose branches form a kind of shade over the basin. The stream, skirted with trees, then flows down a few yards, where it joins the brook now mentioned, and gives it its liveliness and force.

Returning to our place of encampment, we find everything prepared; and after partaking of some refreshment, for which our long and interesting ride had given us a good appetite, we prepare for our night's repose, to write a letter dated at "Er Riha," the ancient Jericho, or, at least, the place where it once stood—its poor and miserable representative of that name being a mile or two to the east

of us. The constant sound you hear is not that of nightingales, but of croaking frogs, which comes up from the vicinity of the stream below. The screaming of jackals also from time to time falls upon your ear. Another sound is by-and-bye heard ; this time the voice of men, in a kind of simultaneous and frequently repeated bark. This is a company of Bedouins, who have left their tents in the neighbourhood below, and have come to exhibit one of their performances in front of our fellow travellers' tent, with the view of obtaining *backshish*. Before finally leaving, they pay us also a short visit. We hear their voices in the neighbourhood, however, for a considerable time, as they loudly wrangle and dispute over the division of the spoil. Thankful when the sound has died away, and that it has been no hostile attack from these wild sons of Ishmael that we had to fear, and having had our tent-pins made more secure, in consequence of a threatened gale, which sometimes oversets and even carries away the tents, we commend ourselves to the care of Him who neither slumbers nor sleeps, and lie down on our camp-bed to rest.

Rising betimes, we ascend the hill almost immediately behind our camping ground, in order to read, survey, and meditate. What recollections crowd upon you as you look down over that desert plain, and onward to the river, whose course alone you can mark, and to the mountains beyond. There stood Jericho. There Rahab fastened her scarlet cord in the window of her house on the city wall (Josh. ii. 15, 18). On one of yon distant mountains Moses ob-

tained his view of the goodly land, and died (Deut. xxxiv. 1—5). Over the channel of yon river, miraculously dried up even from Adam and Zaretan, thirty miles higher up, at a place immediately opposite you the thousands of Israel passed dry-shod with the ark at their head (Josh. iii. 17). Yonder, about five miles distant from the river, on a rising ground, stood Gilgal, where the hosts halted, and where, in the circumcision of their males, the reproach of Egypt was rolled away (Josh. v. 2—9); where Israel had their first settlement in Canaan, and where the tabernacle long remained, till it found a resting-place in Shiloh. There, around the walls of Jericho, for seven successive days before they fell flat to the ground, was heard the sound of the trumpets of the priests, and the final shout of the people (Josh. vi. 20). Yonder passed Elijah and Elisha over the river, miraculously dried up a second, and even a third time; and on the other side, among yon mountains, came the chariots of fire from heaven to convey the faithful servant of Jehovah to his reward (2 Kings ii. 8—11). On the banks of yonder stream were gathered the multitudes who came to John to be baptized of him; and in some part of it the Son of God entered its waters, while from the opened heavens came down upon Him the Holy Ghost in the form of a dove, and the voice of the Father was heard, declaring "This is my beloved Son, in whom I am well pleased" (Matt. iii. 5, 16, 17). Over that plain He often travelled in His journeys between Galilee and Jerusalem. Yonder, outside the gates of Jericho, He opened the eyes of blind Bartimeus (Luke

xviii. 35—43); and here, as the crowds followed Him through the city, He called to the chief of the publicans in the sycamore tree, "Zacchæus, make haste, and come down; for to-day I must abide at thy house" (Luke xix. 1—5).

Jericho was the city of palm trees, but now not a palm is to be seen in its neighbourhood. Its balsams also, for which it was celebrated, have entirely disappeared. There is, however, abundance of vegetation between the mountains behind us and the sandy plain in front, which is due in part to the torrent that comes down from Wady Kelt, and in part to the Fountain of Elisha, and another, not far off, called Duk, rising from the same mountain range. Here are corn-fields and flowers growing in rich variety and luxuriance. It was this plain of Jordan that Lot, looking down from the heights above Ai, saw to be "well watered everywhere as the garden of the Lord" (Gen. xiii. 10).

The mountains behind us appear to be full of caverns, which in former days were the haunts of hermits, and probably also of wild beasts. They are called the Quarantania, from being the supposed scene of the Saviour's forty days' temptation (Mark i. 13). They are those in which the spies, after leaving Rahab's house, hid themselves for three days (Josh. ii. 22). A road leads up through them, in a north-western direction, to Bethel and Ai, the same through which Elijah and Elisha came down together when the former was to be taken up to heaven, and by which the latter went up after that event, when the forty-two youths

were torn in pieces by the two she-bears from the forest (2 Kings ii. 23, 24).

After breakfasting, our tent is taken down, and we are again in our saddles for the Jordan. Our road lies right through the broad strip of vegetation with its tangled bushes and trees. We pass on our right a large square stone building, in which the few Turkish soldiers who are sent to keep the Bedouins in order have their quarters, and which serves also as the residence of the *sheikh*. This is called the house of Zacchæus. We are now also passing through the miserable huts, with their thick enclosures of dry thorns (Micah vii. 4), that constitute the only representative of ancient Jericho. This is Riha; though it is probable that the Jericho which was destroyed by Joshua, and rebuilt by Hiel the Bethelite, was nearer the mountains (1 Kings xvi. 34).

We now ride over the sandy plain, which descends by a succession of shelves or terraces down to the river. At length, after a couple of hours, you reach the lowest of these, and then the river meets your eye—the most distinguished in its history and associations of all that water the earth. It flows mostly between high banks, overgrown with various kinds of trees,—willows, planes, acacias, &c.; but here there is an opening and a shelving shore, so that you can approach and enter it. This is one of the two bathing-places for pilgrims, the other being somewhat lower down. The river is yellow and turbid, considerably rapid, and perhaps twenty or thirty yards across. The height of

the banks on either side makes it unlikely that this was the place of the passage of the Israelites, unless the channel has worn itself deeper since that event. Nor is it likely that this was the place where John baptized the multitudes; Bethebara, or the House of the Ford, being probably much farther up (John i. 28). Still this was the river where Naaman bathed seven times, and lost his leprosy (2 Kings v. 14); and where Jesus was baptized, confessing not His, but *our* sins, which He had made His own. We are not long in plunging into the privileged stream. It is sweet, while standing and dipping yourself again and again in its yellow waters, to think of One who had been there before you, and who entered them that He might cleanse you from a fouler and more fatal leprosy than Naaman's.

After gathering some of the small bright yellow fruit, called by the natives *Tuffah-el-Mujânin*, or "mad-apples," which grow near the spot on a large kind of shrub, we again mount and proceed along the sand towards the Dead Sea. From the emblem of life we are going to that of death. Here we observe, as we proceed, that the ground is considerably encrusted with salt, which crisps under the horses' feet, deposited here by the exhalations from the sea.

After nearly an hour's ride we reach the mysterious lake. Its waveless waters gleam in the sunshine, but a thin vapour that broods upon them, especially towards the south, combined with its rocky walls that tower particularly on their eastern side, gives it the appearance which has been ascribed to it, as that of "a great steaming cauldron of gleaming

quicksilver." Its exhalations are, of course, the natural result of the high temperature under which it lies, its confined situation, and the great depression of its waters, being thirteen hundred feet below the level of the Mediterranean—the most depressed sheet of water in the world. The pungent acrid taste, or as it has been called "burning bitterness," of the water, unlike that of almost any other lake or sea, and due, it is believed, mainly to the huge rock of fossil salt at its south-western corner and to the rapid evaporation always going on, startles you if you have been heedless enough to take a mouthful of it. You *feel* it as well as taste it, especially if you have anything like a scratch upon you. Still the water is quite clear, and tempts you both to drink and bathe in it. Having already "washed in Jordan," however, we were not disposed to prove the buoyancy of these salt-impregnated waters by personal experience; and, therefore, filling a bottle with them, and gathering a few pebbles from the shore of the lake as memorials, we proceeded eastward along its margin. Nothing living is found on its banks. The gently sloping beach is thickly strewn with dead reeds, twigs, branches, and even trunks of trees, which the flooded Jordan has torn away from the jungle through which it rushes, and which are then cast out by the lake upon its shore, giving it still more the appearance of death. The dead fish sometimes found among this *débris* are, doubtless, due to the same cause. We had not the opportunity, as some have had, of disproving by ocular demonstration the story that no bird can fly over its surface. A projecting

point of land, on the eastern side, divides the lake into two unequal parts; while, on the north end, nearer to the mouth of the Jordan than where we were, is an island, or sometimes a peninsula, a quarter of a mile in diameter, covered with stones, branches and trunks of trees, &c., and which has been called Retûm Lût, or Lot's Cairn.

As you approach the mountain at the north-western corner of the lake you see more vegetation, tall reeds as high as a man, waving in the breeze (Matt. xi. 7), and bushes, which form here and there a patch of brushwood. Leaving the sea and ascending the mountains, you again pass through wild and rocky defiles, similar to those through which you passed yesterday, only the road seems in some places to be still more rugged. You pass, on your right, high up on a mountain on the opposite side of the Wady, a rude mosque covering a saint's tomb, called by the Moslems Neby Mûsa, as being supposed by them to cover the remains of Moses. Farther on you can ascend a hillock on your right, from which you obtain an extensive view of the rocky region in which you now are, including the Dead Sea and the plain of Jordan which you have left behind you. Down towards the south-east, on the western bank of the lake, about twenty miles from its northern extremity, you see the mountains of Engedi, where a fountain of that name, rising midway down the precipice at the height of about 400 feet above the shore, and descending through the cliffs to the sea, creates, with its gardens and vineyards, an oasis in the rocky wilderness (Song i. 14). In the caverns among its rocks, David, when

pursued by Saul, found a hiding place for himself and his followers (1 Sam. xxiv. 1).

You approach the convent of Mar Saba by scenery the most remarkable for savage grandeur which you have yet seen. For about a mile you ascend the height on which the convent is built. Your way, as you approach nearer to the convent, lies along the ledge of a tremendous precipice, corresponding with a similar precipice on the opposite side of the ravine, with its perpendicular wall of red rock towering some hundreds of feet from the bottom. You need not, however, be afraid. The road is level and sufficiently broad; and there is a low wall of loose stones built all along the ledge for protection. The rocks on the opposite side you see to be full of caves, the haunts of hermits in former times; but at present of Bedouins and robbers. There are, also, similar caves on the western side. In one of these, the right to which, it is said, was disputed with a lion, the founder of the convent we are approaching is said to have made his solitary abode. The ravine below you is that of the Kedron, which here dashes along its bed between the precipices on each side, which a little farther up approach so close to each other as to render the ravine impassable. A region this, not certainly intended for the habitation of man, but for the haunt of beasts and birds of prey. The coney is said still to have her dwelling among these rocks, and the blackbird cheers the gloomy convent with his song.

We pass the convent on our left in our way to the place chosen for our encampment on the side of one of the hills.

The different parts of this strong and noble structure are erected chiefly on the western side of the ravine, advantages having been taken of the inequalities of the rock, so that the buildings seem to rise one above another in various terraces. The descent is made by several flights of stairs, consisting altogether of about two hundred steps. From one of the five landings you enter the three chapels, the smallest of which, cut in the rock, is the original cell of St. Saba, who took possession of it in the seventh century. The whole is enclosed by high and strong walls, as a protection from the Bedouins.

Before starting on the following morning for Jerusalem we paid a visit, with our American friends, to the monastery. The chapels are shown you containing the remains of the saint and also of his follower, John of Damascus. The convent boasts of some splendid and costly ornaments, presented to it by royal patrons and visitors. The ghastly sight of a number of skulls is exhibited through an iron grate, said to be the skulls of martyrs. A solitary palm grows within the walls, and a small garden on a lower terrace contains some fruit trees. The convent is said to be very rich; but it is lamentable that men should be thus found shutting themselves out almost entirely from the means of benefiting their fellow creatures. Ladies are absolutely forbidden to enter the convent; and none can be admitted for the night without a letter from the Patriarch in Jerusalem. Some travellers, from the want of this, have been obliged to spend the night in one of the neighbouring caves, with nothing sent

to them from the convent but bread and water. During our visit the morning prayers were read in the church of the convent, with a congregation of about a dozen people, probably all inmates of the convent.

Our way in returning lay at first along the same shelf of rock by which we approached the monastery yesterday; after which we struck to the left and pursued our way partly by the brook of the Kedron, and partly across a succession of ridges and hollows among the white limestone mountains. As you get nearer the city the road winds through some ravines, and then leads into a fertile grassy hollow, well covered with olive trees. You see the city on the heights before you, rather towards your left, "beautiful for situation," from whatever point you contemplate it. Reaching Bir Eyub, the ancient En Rogel, you leave the Valley of the Kedron and enter that of Hinnom. Grateful for the Divine protection that has been vouchsafed us, we ascend the steep of Zion, and again our feet "stand within thy gates, O Jerusaelm!"

CHAPTER XXXIV.

JERUSALEM, *March* 24.

WE visited, for the last time, the spots around the city so dear to the heart of every believer. Going out of the Zion Gate, we descended the steep declivity to visit again the Fountain and Pool of Siloam—symbol both of Jesus the "Sent One," and of the Holy Spirit sent by Him. Its waters were flowing softly down towards the gardens which it helps to make so green and beautiful in the valley. Passing up the Valley of the Kedron we came to the ever dear and memorable garden. Sitting down on the slope of Olivet behind it, we thought of that overwhelming manifestation of Divine love witnessed by that little spot above eighteen hundred years ago, and cherished in the hearts of believers ever since, and will be while eternity endures. We visited again the traditional place of the Saviour's crucifixion and burial, the church of the Holy Sepulchre; and then, passing through the Damascus Gate, we proceeded to what appears much more likely to have been the spot in which the work of redemption was completed, when the Son of God bowed his head on the cross, and cried, "It is finished," and yielded up the ghost.

Taking a last look into the sepulchre over against it, we rejoiced to remember the words, "He is not here, but is risen as He said; Come, see the place where the Lord lay." We then went on to the hills of ashes, in the north-west of the city, which, whatever may be their real origin, reminds us of the true sin-offering who suffered "without the gate" (Heb. xiii. 11), as the typical sin-offering was to be burnt "without the camp, in a clean place, where the ashes from the temple sacrifices were poured out" (Lev. iv. 12; vii. 11). Crossing the Kedron again, we ascended the Mount of Olives by the path along which Jesus probably made His triumphant entry into Jerusalem, and from a part of which, as He beheld the city, He wept over it. Returning by St. Stephen's Gate, and passing on our left the Pool of Bethesda, we walked along the Via Dolorosa, and passed the site of Pilate's Judgment-hall, thinking of Him who went from that hall to the place of crucifixion "bearing His cross."

"Glorious things are spoken of thee, O city of God!" (Ps. lxxxvii. 3). Here Jehovah took up his abode, dwelling in very deed with man on the earth, making the symbol of His presence to rest between the cherubim, where now that domed mosque attracts the eye. Here the Son of God, the true Shekinah, the Word made flesh, was wont to walk, when, according to prophecy, the Lord suddenly came to His temple, the messenger of the covenant in whom the true worshipper delighted (Mal. iii. 1). Here, after preaching the truth received from His Father and performing His miracles of mercy, He was betrayed, tried, condemned,

mocked, scourged, and crucified. That deep valley on the east witnessed His agony and bloody sweat. This soil was reddened with His precious blood. These rocks and hills resounded with His cry as He hung upon the tree, "My God, my God, why hast thou forsaken me!" The decease which was to bring redemption to the world was accomplished at Jerusalem. Here, too, the Lord of Glory burst the bands of the grave, as had been foretold of Him and by Him, and rose triumphant from the dead, the accredited Captain of our Salvation. Here He appeared after His resurrection to His sorrowing disciples, giving them many infallible proofs of His identity, and instructing them more fully in the things of His kingdom (Acts i. 3). Here, at last, after forty days, having led them down that steep declivity, across the brook Kedron, past the garden of Gethsemane, up the slope of Olivet on the other side, and over its crest towards Bethany, He took His departure from them, and with uplifted hands went up into heaven in the act of blessing them (Luke xxiv. 50-51), One more glorious thing is spoken of Jerusalem. Here the promised gift of the Holy Ghost was first bestowed by the ascended King and Saviour. In a room in this city were the hundred and twenty assembled for united prayer and supplication, when the sound of a mighty rushing wind filled the house, cloven tongues of fire descended on each of them, and they were all filled with the Holy Ghost (Acts i. 13, 14—ii. 1-4) Here, in the very midst of the Saviour's enemies and murderers, the doctrine of the cross won its first and most glorious triumph. Here was the cry

of the conscience-stricken sinner first uttered under the preaching of the Gospel, to be often repeated afterwards, "Men and brethren, what shall we do?" (Acts ii. 37). Here for a time went Jesus forth in the Chariot of Salvation, conquering and to conquer.

Alas! things were soon to be greatly changed with Jerusalem. The Son of God was rejected by its inhabitants, and especially by its rulers, and their house was left to them desolate, while Jerusalem itself was to be trodden under foot of the Gentiles. Mournful, as well as glorious things, are spoken of the city of God. The tears of Him who created heaven and earth were shed over Jerusalem—of what other city can it be said?—at the contemplation of its sin, and the miseries it should entail on its guilty inhabitants.

In this state of abandonment and desolation has the city, of which so many glorious things have been spoken, now for eighteen centuries remained. In this sad condition do we now behold it. Jerusalem sits weeping under her solitary palm-tree. Alas! even her palm-tree is now to seek. Three or four, at the most, grow within her walls, while outside of them not so much as one, from which to cut down branches and strew them in the way of her King (John xii. 13).

Jerusalem is, indeed, trodden down by the Gentiles. Her temple—the beautiful house in which their fathers worshipped—is replaced by a Mohammedan mosque. The voice of the alien is heard within her gates, calling to prayer from minarets consecrated to a false religion. The turbaned and tarboushed Moslem, as lord of the place, goes about

her streets. Poverty and wretchedness meet you at every step; her own children among the poorest and most wretched. She pours out her tears and her wailings at the outside of her ancient temple walls, which she is no longer permitted to enter. Her outward misery is but a picture of the greater misery within. Blindness, unbelief, and hardness of heart still possess her children, so that they remain far from peace, and "bow down their back alway." (Rom. xi. 12).

But this state of things is not to continue for ever; Jerusalem is yet to hail her hitherto rejected king, and to say of Him, "Blessed is He that cometh in the name of the Lord" (Matt. xxiii. 29). She is trodden under foot of the Gentiles, only "until the times of the Gentiles be fulfilled" (Luke xxi. 24). Blindness in part is happened to Israel, only until "the fulness of the Gentiles be come in" (Rom. xi. 25). The veil is yet to be taken from their heart, so that they may see in Jesus of Nazareth "Him of whom Moses in the law and the prophets did write" (2 Cor. iii. 16). The spirit of grace and supplications is yet to be poured on the house of David and the inhabitants of Jerusalem, so that they shall look on Him whom they have pierced, and shall mourn for Him, as one mourneth for an only son (Zech. xii. 10—14). Then shall the Redeemer, their own Goel or Kinsman-Redeemer, come to Zion, to them that turn from ungodliness in Jacob, and shall again go forth out of Zion to turn away ungodliness from the rest; and so "all Israel shall be saved" (Rom. xi. 26; Isa. lix. 20).

Thus, again, will it be seen that glorious things are spoken of thee, O city of God! Glorious things still belong to her, which have not yet been accomplished, but which must as certainly be accomplished as she now lies desolate under the curse, which her own sons brought upon her when they cried, "His blood be upon us and upon our children" (Matt. xxvii. 25). That blood, which has hitherto been upon them for a curse, shall yet be upon them for a blessing, cancelling their guilt and washing them from all their uncleanness. Then shall she put on her beautiful garments as the holy city, and rejoice because her King comes to her, not as before, riding on an ass, but in glory and majesty, to "reign in Mount Zion and in Jerusalem, and before her ancients gloriously" (Isa. lii. 1; xxiv. 23). Then, again, but more than ever before, shall living waters go forth from Jerusalem; and the Lord her King shall be King over all the earth—one Lord and His name one; and then shall every pot in Jerusalem be holiness to the Lord; and all that are left of the nations shall go up to her from year to year, "to worship the King, the Lord of Hosts" (Zech. xiv. 8, 9, 16, 21). Glorious contrast to thy present degraded, miserable, and sinful condition, O city of God! May the time speedily arrive when the command shall go forth from her glorified King, "Awake! awake! put on thy strength, O Zion! put on thy beautiful garments, O Jerusalem! shake thyself from the dust; arise and sit down, O Jerusalem! Loose thyself from the bands of thy neck, O captive daughter of Zion" (Isa. lii. 12). Till then may the language of the prophet be

ours, who being by nature a wild olive tree, have been graciously grafted in among the branches of the good olive tree, and with them are partakers of its root and fatness: "For Zion's sake I will not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth" (Isa. lxii. 1). May we also be careful to remove every stumbling-block out of their way, and lovingly invite them back to their own olive tree. A nominal and spurious Christianity, here as well as elsewhere, has laid many a stumbling-block in their way, and repelled rather than allured them to the Cross. It is given to Evangelical churches to act a different part. They are sending their representatives here as well as wherever the lost sheep of the house of Israel are found. Prayer, combined with loving labour, is continually made for them in this city. Twice a week, from un upper room here in Jerusalem, does the united supplication of many go up for the promised outpouring of the Spirit and the ingathering of Israel. May their hearts be encouraged, their faith strengthened, and their petitions speedily answered! Such a meeting is an indication that the time is not far distant when the Lord shall arise and have mercy on Zion—"the time to favour her, even the set time being come" (Ps. cii. 13). A farther indication is given in the fact that the hearts of the Lord's people have within the last fifty years been so remarkably turned to Jerusalem; his servants "taking pleasure in her stones, and favouring the very dust thereof." It is a

striking fact, that within the last two months, from distant America alone, the feet of about one hundred and fifty persons have stood within the gates of Jerusalem. Many of these will have been among the true lovers of Zion, who more than ever will remember her afar off, and have Jerusalem coming into their mind (Jer. li. 50). They, as well as brethren from other lands, will not forget the plaintive melody in which they united in the church on Mount Zion :—

"Jerusalem! Jerusalem
Enthroned once on high;
Thou favour'd house of God on earth,
Thou heaven below the sky.
Now brought to bondage with thy sons,
A curse and grief to see;
Jerusalem! Jerusalem!
Our tears shall flow for thee.

"Where once the praises of thy God
From Zion's temple rose,
Thy children tremble at the rod,
And crouch beneath their foes.
Thou sittest lonely on the ground,
No longer great or free.
Jerusalem! Jerusalem!
Our tears shall flow for thee.

"Jerusalem! Jerusalem!
Until thou turn again,
And seek with penitence of heart
The Lamb thy sons have slain;
Till to the Saviour of mankind
Thou humbly bow the knee,
Jerusalem! Jerusalem!
Our tears shall flow for thee."

CHAPTER XXXV.

NABLOUS, *March* 26.

THE day for leaving "the beloved city," after a privileged sojourn of five weeks, had at length arrived. We had taken leave of the various friends with whom it had been our happiness to hold much sweet fellowship together, both in public and in private, and from whom we had experienced an amount of kindness never to be forgotten. Bidding a last farewell to the venerable and beloved bishop and his most estimable lady, under whose hospitable roof we had been invited to spend the last few days of our sojourn in the Holy City, and whose unaffected kindness all the more endeared Jerusalem to our hearts, and made us feel towards it as a "home," we started about one o'clock for Nazareth. Our party consisted of S. Harwood, Esq., of Tuddenham Hall, near Ipswich; Mr. Levy, a Chrischona brother, resident in Jerusalem; Mr. Falscher, the missionary at Nablous; and ourselves. Miss Gobat, and two other dear Christian friends, Mr. and Mrs. Hermann, of Jerusalem, accompanied us on horseback to a little distance from the city. A single mule, conducted by a muleteer, conveyed our baggage.

Passing out by the Jaffa Gate, our way soon took a northern direction, and brought us to the hill Scopus, where Titus obtained his first view of the city, and in whose neighbourhood the Roman army was encamped during the fatal siege; supposed by Dean Stanley to be not unlikely the Mizpeh of Scripture, both from the identity of meaning—Scopus being in Greek what Mizpeh is in Hebrew, a *watch-tower*—and because everything can be found here required by the notices of Mizpeh. The view of the city from that eminence is probably the best and most striking. Here we stood for some time before descending into the plain on the other side, taking our last look of the place which had become so endeared to our hearts, and which we might probably never see again. Beautiful in itself for situation it indeed appeared; and what sacred memories clustered around it! At length we had to tear ourselves from the spot, but not without the words of the Psalmist rising to our lips, "Peace be within thy walls and prosperity within thy palaces. For my brethren and companions' sakes, I will now say, Peace be within thee; for the house of the Lord our God, I will seek thy good" (Ps. cxxii. 7, 9).

Having parted from our kind friends a little beyond Scopus, our little but congenial party proceeded on their way. We were now in the territory of Benjamin. In front of us, but rather to the left, was the conspicuous hill called Neby Samwil, as being, according to Moslem tradition, the place of Samuel's birth and burial; but which Dr. Robinson considers to be the Mizpeh of Scripture, and Dean Stanley

the "high place of Gibeah." Its summit, crowned with a mosque and tomb, gives it so close a resemblance to St. Chrischona, in the neighbourhood of Bâle, from whose mission-house so many have gone forth to labour in Palestine as evangelists and teachers, that none who are familiar with the institution can look upon Neby Samwil without thinking of that school of the prophets. To the brethren themselves the sight of it at once carries back their thoughts to the happy days they spent in the mother-house, and doubtless prompts another prayer for the Divine benediction on that Institution, which has already proved so great a blessing. It is the place where travellers, coming up to Jerusalem by the ancient road through the Pass of Bethhoron, obtained the first sight of the holy city, and hence termed by the pilgrims "Mount Joy." We pass, on our right, though at a distance, Anata, the ancient Anathoth, the city of Jeremiah (Jer. xxix. 27); and on our left, the ancient Nob, the city of the priests—memorable for the visit of David when fleeing from Saul, and for the wholesale slaughter of its inhabitants on David's account, at the cruel command of that jealous king (2 Sam. xvi. 1—9; xxii. 9—19). Farther on, on our right, we pass Giba, now Jiba, on the hills between Gibeah and Michmash, the scene of Jonathan's first exploit against the Philistines (1 Sam. xiii. 3). El Jib, the ancient Gibeon according to Stanley, a village on an eminence at the northern roots of Neby Samwil, we pass on our left. Er-Ram we leave on our right, a village situated, as its name imports, on the summit of a hill, the Ramah of Benjamin, and one of

the supposed sites of Ramah, the birthplace of Samuel. On our way we come upon some traces of the old Roman road, carrying us back to the time when Jesus and His disciples travelled between Galilee and Judæa, passing through Samaria, as they sometimes did, and as we were now to do. The places we have passed are brought strikingly together in that vivid description of the approach of the Assyrian army given by the prophet Isaiah (Is. x. 28—32).

After about four hours' ride we reach the village of Ram Allah, where we are to halt for the night. The road has hitherto exhibited little else than the bare limestone hills. As we approach the village, however, a more cheering aspect presents itself. We have passed olives, fig-trees, and vines, growing in well-cultivated fields and gardens. In one of them we observed several fig-trees cut down to the trunks. We were told, "an enemy hath done this;" thus affording an illustration of the parable of the tares and the wheat (Matt. xiii. 28). Ram Allah is entirely a Christian village, the inhabitants being divided between the Greek and Latin churches, with about fifteen Protestant families. The Latin convent, situated on a rising ground, was to be our quarters for the night. We were received and shown to an apartment by a servant. The only father who resides here was officiating elsewhere, and his place was occupied by another whom we did not see for some time. From the terrace of the convent, which faces the west, we had a pleasant view of the Mediterranean across the vale of Sharon.

While dinner is preparing for us in the convent we sally

forth to reconnoitre the village, and visit the native evangelist of the place, Ibrahim Tannoos, and his family. The village we found to be a considerable improvement upon those inhabited mostly by Moslems. Ibrahim and his wife received us very cordially. One large room on the ground floor we found to be all their household accommodation—at least, so far as sitting and sleeping apartments are concerned. There appeared a small place at the end partitioned off for cooking purposes. In this large room, according to Eastern fashion, father, mother, and eight children all sleep (Luke xi. 7), as well as guests, when they happen to have any, which was the case at this very time. The room is rudely furnished, and all the light that enters it is by the door, and a small window about a foot and a half square, high up in the front wall. According to Oriental hospitality—Ibrahim and his worthy spouse being both natives of Palestine—coffee was soon served to us in tiny cups, and a pipe for those who wished it. From Ibrahim we learned that he conducts Divine service on Sundays here and at Gophni, a village at some distance from this; that at both places the service is attended by about fifteen families, or from thirty-five to forty souls; that the boys' school here, which is taught by his uncle, has about twenty-five scholars; while that of the girls, taught by his daughter, numbers about twenty; and that the school at Gophni, taught by a native Christian of the name of Moosa, has about the same number. Ibrahim, besides giving assistance in the schools, acts as a Scripture-reader in this and the

surrounding villages, where he finds Moslems as well as others always willing to receive his visits and listen to the Divine message which he brings. He speaks English remarkably well, having been one of the pupils in the bishop's school at Jerusalem; and appears a truly Christian man, and one well adapted for the important work in which he is engaged. May his hands be strengthened, and his labours blessed to the enlightenment and conversion of many souls!

The children of the village seemed much interested in us, as we were in them. Unlike the case of Moslem children, not a single sound of "*backshish*" was heard from any of them. To the questions, asked of a considerable number of them gathered on the road to the convent—Who was Jesus? What did He do? Where is He now? What did He say when on earth?—they gave ready and satisfactory answers.

Passing through the village, we observed in a group of peasants who were sitting together, that one of them had a sword. In like manner, on our way to Ram Allah, we met others carrying muskets. It was, therefore, not strange that among the disciples were two swords, and that Peter, having a sword, drew it, and smote off the ear of the high-priest's servant (Luke xxii. 38; John xviii. 10). Exposure to the attacks and depredations of the Bedouins, I suppose, makes this necessary. To this also there may possibly be an allusion in the words of the Psalmist, "They that sow in tears shall reap in joy" (Ps. cxxvi. 5).

We were glad to find in one of the sleeping apartments of the convent an Italian Testament (Martini's), lying on the

table, with a copy of Augustine's Soliloquies. The Testament was brought and read during an interesting conversation with the father after dinner. He remained in the room with us during worship, and seemed afterwards much inclined to continue by us. "The entrance of Thy word giveth light; it giveth understanding to the simple." May this be realized in his case!

We left Ram Allah about seven o'clock, A.M., having before us a nine hours' ride. The first place of interest we come to is Bireh, or El Bireh, the ancient Beeroth, one of the cities of the Gibeonites (Josh. ix. 17), situated on an eminence, and remarkable as being the first halting-place of caravans on the northern road from Jerusalem, and the traditional spot where, at the end of their first day's journey, Joseph and Mary first missed Jesus when returning to Nazareth (Luke ii. 44). We visited the ruins of a Christian church, built in the days of the Crusaders, part of the walls and the apse still remaining. Beeroth is now only a poor Moslem village, telling, like so many other places, how the glory is departed from Israel. We left some Divine seed among the villagers, which may yet bear fruit.

The next place we reach on our way is Bethel, "the house of God," for ever made memorable by the dream of Jacob and the ladder, with its angelic visitants (Gen. xxviii. 10—19). We could easily understand how he could "take up the stones of that place for his pillow," from the abundance of them still to be seen. We watered our horses here at a large cistern, supplied by two good fountains,

where it is probable Abraham watered his flocks when he came up from the south to Bethel before again pitching his tent to the east of it, on the mountain between Bethel and Hai (Gen. xii. 8; xiii. 8), as doubtless did Jacob afterwards, when he returned with all his household to erect an altar at Bethel in fulfilment of his vow (Gen. xxxv. 1—15). Here, too, it was our privilege to sow the Word of God.

The road, after leaving Bethel, lay through corn-fields, bordered with the most beautiful wild flowers, which at times we stopped to gather. Afterwards it becomes more rough and rocky. This is especially the case as you approach *Ain Hamariyeh*, or the Robbers' Fountain. This fountain wells out of the solid rock, near the foot of a rugged descent, which brings you into a picturesque ravine. Reaching the bottom of this descent, we cross the head of a torrent, and refresh ourselves a little on a level plot of beautiful green sward, adorned with a variety of flowers, while rocks rise behind us, decorated by Nature's hand with foliage, flowers, and ferns, and affording at the time an agreeable shade. The fountain is a few yards farther up, issuing from the same rocks; while between it and us, but nearer to the bed of the torrent, are the remains of a large square roofless building, probably an ancient reservoir fed by the water from the fountain. After resting here a little we visited the fountain, where we found four or five men sitting, who, as they seemed to be unarmed, were probably peasants instead of robbers. To these we gave a

portion of the words of Jesus, which they afterwards brought to us again, desiring to hear them read to them, as probably unable to read themselves. After doing this for them, an elderly man in the party indicated his desire for *backshish*, in which the others seemed to join him. May it be given to them to hunger for the Bread of Life!

After riding through the mountains and valleys of Ephraim, the latter clothed with fig-trees and corn-fields, the former planted with olives, and cultivated by means of terraces nearly to the summit, we came to the beautiful, extensive, and well-cultivated Plain of Moreh, in which Abraham first rested after leaving Haran and entering the Land of Promise (Gen. xii. 6). Passing over the crest of one of the hills, we had previous to this met a large number of pilgrims from Nazareth and the neighbourhood, proceeding to the Holy City to be present at the Easter Festival. There seemed to be whole families together, most of them poor. Many were travelling on foot, staff in hand; others on donkeys; only one or two on horseback. Such a sight might well remind us of the streams of Jewish worshippers who in times of old bent their way in this same direction, and in a similar manner, to be present at the annual solemn feasts. Joseph and Mary, and Jesus would often be found in such a pilgrim company. After having rested about an hour at the bottom of a rugged declivity not far from Lubban, the ancient Lebonah, we proceeded on our journey, and reached Nablous about five o'clock.

CHAPTER XXXVI.

NABLOUS, *March* 27.

NABLOUS is in size and importance the second city in Palestine. It is the ancient Sichem, or Shechem, the place where Abraham, perhaps before the city was built, first halted after crossing the Jordan in his way from Haran to the land of Canaan (Gen. xii. 6). In the New Testament it is called Sychar (John iv. 5). Here was the parcel of ground which Jacob bought of Emmor and gave to his son Joseph, and which contains Jacob's Well and Joseph's Tomb. It is beautifully situated in a picturesque nook at the head of the plain of Moreh, now called Mukhna, between the two rocky ridges of Ebal and Gerizim. These mountains are planted far up the sides with olive trees, while the plain or valley between them is covered with fruit trees and corn-fields. On the slopes of these mountains the tribes of Israel stood, while the Levites in the plain pronounced the blessings and curses of the law; half of the tribes standing on Gerizim to give their Amen to the blessings, and the other half on Ebal to do the same with the curses (Deut. xxvii. 12—26). The valley there is about

the eighth part of a mile broad, and, as we were informed by a native Christian, a person speaking on the mountain side can be distinctly heard by persons standing on the other.

The situation of Nablous is probably the most beautiful in Palestine, while the whole neighbourhood is rich in Scriptural associations and objects of historical interest. Its population is from fifteen to eighteen thousand; of these only about five hundred are Christians. The rest are Moslems, with the exception of a very few Jews, and about one hundred and fifty Samaritans. The town has a Pasha of its own, as well as a military garrison. It is the most central city in Palestine, and the market to which the produce is brought from the surrounding country. The modern name is a corruption of Neapolis, or the "New City," given to the town founded by Vespasian after the older city had been destroyed. The beauty and fertility of its neighbourhood, with its olives, figs, vines, pomegranates, and cornfields, is due to the abundant supply of water which issues from no less than twenty-seven springs, besides a large number of smaller sources. In Abraham's time, the plain probably abounded in oaks or terebinths instead of the olives we now see; and under one of these the patriarch erected his first altar to the Lord in Canaan (Gen. xii. 6, 7). The day after our arrival being the Sabbath, we had the satisfaction of worshipping with the native congregation under the spiritual care of Mr. Falscher, a missionary appointed by Bishop Gobat. It was refreshing to see about forty persons, or upwards, mostly men, listening to the pure Gospel in the

place where eighteen centuries ago Jesus with his own lips declared the same truths to earnest hearers. There is also here a week-day school with from twenty to thirty scholars. The work at Nablous was commenced by a clergyman of the Church of England, who afterwards became Bishop of Sierra Leone. After being abandoned by the Church Missionary Society as a station, it was taken up by Bishop Gobat, who now supports it from his own resources, with assistance he receives from Christian friends at a distance. The field is difficult of cultivation from the fanaticism of the Moslems, but a spring of living water has been opened, which will yet make "the desert to rejoice and blossom as the rose."

In the afternoon we proceeded to Jacob's Well, with the view of having an English service. Not meeting with an American party there whom we expected, and finding several natives, old and young, Moslem and Christian, we made the service as much an Arabic as an English one. One of us read, with remarks, the fourth chapter of John, in English, while Mr. Falscher interpreted in Arabic. The natives appeared much interested in the exercise, and sometimes interjected remarks of their own. The adult Moslems either withdrew or were called away before the service was finished; but a Greek remained an attentive listener to the close, and then accompanied us on our way back, desirous of having conversation with the missionary. Thus we hope the rehearsal of the gracious words of Jesus, spoken on the same spot by His own lips above eighteen

centuries ago, was not entirely in vain. To ourselves it was an incident in our lives never to be forgotten. There, on that very well, though then different in appearance from what it is now, sat the Son of God, wearied with His journey along the same rugged path by which we came yesterday; his, however, made on foot, our's on horseback. Under the heat of the mid-day sun He asked here for a drink of water which He did not receive, but lovingly and patiently prepared the woman of whom He asked it for receiving that living water which He came from heaven to bestow.

The well is, perhaps, scarcely a mile from the city, near the roots of Mount Gezirim. No women, however, now come to it to draw water; neither is there any longer a place for any one to sit, as Jesus did, upon the well. Nothing is now seen but a small square chamber, whose arched roof is nearly on a level with the ground, and whose floor is covered with rubbish and large loose stones. Into this chamber you descend through an aperture in the roof, and, on removing one of the loose stones, you see the circular hole in the bottom which forms the well's mouth, as well as another smaller one which has been broken in the floor. Around the well are only heaps of rubbish, mostly covered with grass, and the stones and fragments of pillars which once belonged to a church built about a thousand years ago over the well. Having sent one of the boys for a rope, we attached a bottle to it and let it down to fill it with water. We found, however, that "the well is deep." We were obliged, therefore, to send for another rope to lengthen the first, and in this way

we obtained our desire. It has been suggested that the arched chamber over the mouth may have been a resting-place for travellers; but, as Dr. Bonar remarks, another conjecture is more probable, namely, that it may have been one of the substructures of the church, a cell where it is affirmed by an old writer the altar stood.

Leaving Jacob's Well we crossed over to Joseph's Tomb, on the opposite side of the valley. The tomb is enclosed with high walls, through which you enter by a door. On the wall, opposite the door, is an ancient as well as a more modern inscription. In a corner of the enclosure grows a vine, probably planted with a reference to Jacob's prophecy, "Joseph is a fruitful bough, a fruitful bough by a well; whose branches run over the wall" (Gen. xlix. 22).

Near the foot of one of the hills behind the city we observed a cave or grotto, hewn in the rock, and having its capacity increased by masonry in front; evidently intended as a stable for cattle, and probably just such a place as that in which the Lord of Glory was born into the world. There are, I understand, many such in Palestine.

Before leaving Nablous we made a visit to the synagogue of the Samaritans, with a view of obtaining a sight of the ancient copy of the Pentateuch. The synagogue is a small apartment covered with mats and carpets, and forms part of the same humble premises with the school and dwelling-house of the priest. The celebrated manuscript is kept with great care, being only brought out for use on the Day of Atonement. In some parts it appeared scarcely legible,

and was mended at the bottom with a new piece of parchment. Though the priest, or as he is called the high priest, who showed it to us, declares it to have been written by Abishua, the son of Phinehas, the son of Eleazar, the son of Aaron, it is believed by critics to be only a work of the sixth century. The priest stated that he and his people worship one God, but have no belief in a Messiah; having in this respect degenerated from their ancestors in the Saviour's time. He believed that, from their poverty, the sacrifices prescribed in the law were not required of them. He admitted, at the same time, that sacrifices could no more be offered; but was ignorant of the necessity of that one sacrifice which alone can purge away sin.

In the neighbourhood of Nablous are other two schools, also supported by Bishop Gobat, one at Rephidia and the other at Nuss-jebel, where also the missionary conducts a service every Sabbath. In this way is the worthy Bishop spreading the light through this now benighted land. We had the opportunity of meeting at his house with another agent whom he employs at Salt, the ancient Ramoth Gilead, on the other side of Jordan.

At Nablous we noticed hills of ashes, not unlike those seen at Jerusalem. A number of lepers also here accosted us, holding out their hands for *backshish.*

CHAPTER XXXVII.

NAZARETH, *March* 30.

WE started on a Monday morning for Nazareth, a journey usually of two days, though some make it in one. The road leads up through the valley between corn-fields, olive-yards, vegetable-gardens, mulberry-trees, and orchards of figs, quinces, and pomegranates. The sun shone brightly, and all looked fresh and green, like a well-watered garden.

A village, called Kiryat Jit, is passed at a little distance on the left, the traditional birthplace of Simon the sorcerer. On our way we met a considerable company of Turkish Irregular Cavalry, arrayed in a great variety of costumes, and variously armed with muskets, spears, &c. They had been sent to compel the Bedawins to pay their tax, which they seldom do without being forced. These soldiers, like their predecessors the Romans, still make forced requisitions on the inhabitants (Matt. v. 41 ; xxvii. 32). Word was brought to the missionary yesterday morning, immediately before worship, that two asses had been pressed by them into the public service and sent on beyond Jordan, with the request that he would interpose with the Governor. This was done

by an influential member of the congregation present, and the asses were restored.

The most interesting place in this day's travel is the ancient Samaria, now called Sebûstieh, a corruption of Sebaste, the name given to it by Herod the Great in honour of Augustus, who gave it to him. The remnants of its former splendour and magnificence are still to be seen in numerous columns, many of which are still standing in their original situation. Many of them are in two long rows, possibly marking the place of the principal street, or, as Dr. Bonar observes, one of those mighty structures with which Herod adorned the city. A Spanish traveller, in the seventeenth century, speaks of whole streets of columns. Others, still standing at the foot of the hill on which the city was built, seem to indicate the site of the Stadium or race-course. Many of the columns are lying in the fields, half-buried in the soil, while others are built into old walls. Sebûstieh itself is a miserable Moslem village, whose inhabitants bear a very indifferent character for honesty. It contains the ruins of a church built by the Crusaders and dedicated to John the Baptist, over whose burial-place, as well as that of his father Zechariah, it is said to have been erected. The reputed tombs are shown in a subterranean cave. To the Moslems who crowded about us at the entrance of the church, we had the satisfaction of giving portions of the Word of God, which the Spirit may yet bless. The whole scene was affecting when we remembered what Samaria had once been, and how fully the Divine denunciation of the

prophet had been fulfilled, "I will pour down the stones thereof into the valley, and I will discover the foundations thereof" (Micah i. 6). A spot was pointed out to us as possibly the place where the gate of the city stood, from which the four lepers went out to the Syrian camp, whose situation can easily be conceived in the plain below (2 Kings vii. 3). The hill on which Samaria so nobly stood is surrounded with a girdle of at least forty other hills, which give the whole scenery a striking and imposing appearance. On one of these hills, on the other side of the city, where we stopped to take some refreshment under the shadow of a rock surrounded by trees of no great height, we had the opportunity of communicating the good news of a Saviour to a few Arabs who visited us.

Several miles farther on we passed on our left the ancient Dothan, now called Dotha, where Joseph found his hard-hearted brethren feeding their flocks (Gen. xxxvii. 17); and where Elisha was living when the King of Syria sent soldiers to take him, and when his servant saw the mountain in which they dwelt full of horses and chariots of fire round about the prophet (2 Kings vi. 13—17).

We stopped for the night at Jenin, the ancient Engannim or Fountain of Gardens (Josh. xix. 21). We had just left that portion of the tribe of Manasseh which was situated on the west side of the Jordan, and had now entered the tribe of Issachar, the land which "he saw to be pleasant," and where he "rejoiced in his tents" (Gen. xlix. 15; Deut. xxxiii. 18). Jenin is pleasantly situated, and

the gardens and fountains in it and around it well entitle it to the name it bears. The orange trees, which were now in blossom, looked beautiful.

The place to which we were conducted for our night's lodging was a large apartment on the ground floor, kept by a Turkish police officer for the purpose of receiving travellers. Our host did all he could in the circumstances to make us comfortable. As is customary in the East, the same room serves for eating, sitting, and sleeping, the beds being folded up and put aside in the morning, until required to be spread again at night. The bed is a soft kind of mattress, easily lifted and carried; the only covering being a thick kind of quilt (Matt. ix. 6). For our evening repast a circular table was brought in, about a yard in diameter and scarcely a foot in height. We of course sat and took our meal in Arab fashion. Our breakfast was entirely of native providing —coffee, milk, eggs, and bread.

Leaving Jenin, we soon entered the plain of Esdraelon, or the Valley of Jezreel. This extensive plain, properly cultivated, might produce sustenance for many thousands. It has been the battle-field of nations both in ancient and modern times—from the days of Barak and Deborah down to those of Napoleon the First—and will probably be so again. It is surrounded by mountains; those on our right being the Mountains of Gilboa, now called Jebel Jelbûn, where Saul and his three sons, including Jonathan, fell in battle (1 Sam. xxxi. 1—4). A low spur of Gilboa in front of us to the north, is Ed Duhi, or Little Hermon. Away to our left is

the ancient town of Megiddo, now Lejjûn, giving its name to the valley in which Josiah was slain in battle (2 Chron. xxxv. 22), as well as to the scene of the still future conflict between Christ and Antichrist, or the Battle of Armageddon (Rev. xvi. 16). Farther away, in the same direction, is the range of Carmel, stretching for many miles between you and the sea. To the north, in front of you, are also Tabor and the hills of Nazareth.

Proceeding along the plain we come to Jezreel, now Zerain. Here, also, one cannot stand and contemplate the scene without solemn reflections. This was the place where Ahab and his wicked queen had their palace. We stood probably on its site, remembering the bloody schemes concocted there by that abandoned woman. Down below was the vineyard of Naboth, whose blood Jezebel shed to obtain for her godless husband the object of his desire, and where afterwards the dogs licked her own (1 Kings xxi. 1—14; 2 Kings ix. 30—37). This place is also now a miserable Moslem village, while all around is beautiful. The valley or plain in front of us, and stretching away down to the right, was named from the city the Valley of Jezreel; a name which came to be applied to the whole plain under the Greek form of Esdraelon. Up this valley it was that Jehu, summoned by Jehovah from Ramoth Gilead, came up from the Jordan, "driving furiously," to execute the Divine vengeance on Ahab's house and queen (2 Kings ix. 20, 21). Down below, at the distance of about a mile, is Ain Jalûd, perhaps the Well of Harod, where Gideon, at God's direc-

tion, proved his followers, and selected his three hundred (Judges vii., 1—7), and which may probably mark the site of Naboth's vineyard, with Ahab's palace hard by between it and the city. Farther down the valley is Bethshan, where the Philistines hung up the bodies of Saul and his sons after the battle of Gilboa (1 Sam. xxxi., 10—12).

Turning to the left, and proceeding across the plain, we come to Shunem, now Solam, the residence of the godly woman who prepared a chamber in her house for the prophet, with "a bed, and a table, and a stool, and a candlestick," and who received at his hands her dead child restored to life at his prayers, as he had at first been given to her (2 Kings iv., 8—37). The situation of the place is lovely, though the village itself is, like most of those in Palestine, dirty and unpleasant. It is situated on a slight elevation, and surrounded with hedges of cactus or prickly pear. It was down in the plain below, that while among the reapers, the Shunemite boy received the sunstroke which occasioned his death. We read the narrative to a few Moslems, and endeavoured to direct them to Him who raises the dead soul to life. It was sweet to visit such a place, but sad to see it so changed from what it was.

After leaving the plain of Esdraelon, we ascended a very rugged hill, and reached Nazareth, now El Nazirah, at four o'clock, P.M.

CHAPTER XXXVIII.

NAZARETH, *April* 1.

ONE approaches Nazareth with feelings of a more pleasing and less solemnized kind than those with which you draw near to the city that witnessed the agony and bloody sweat. As the place of the Saviour's boyhood, and the town in which He had been brought up, the name of Nazareth sounds sweet and homelike. It is pleasant, as well as impressive, to look on the hills which, for nearly thirty years, His eyes were wont to look upon, and among which He was doubtless wont to have His solitary musings, and to hold fellowship with His Father in heaven while receiving preparation for the work He was to accomplish for a fallen world. One could not conceive of a place more suitable to nurse such a spirit as that which characterised the Son of Man. The scenery is most lovely and inspiring, with mountains all around, which in the Saviour's time were green and cultivated to their summits. On the acclivity of one of them lay the city, which made Him familiar with the ways, thoughts, and language of men, and prepared Him to be, instead of an ascetic or recluse, a sympathetic sharer in the joys and griefs of humanity.

The view from the top of the hill, on whose slope the town is built, is one of the most magnificent, and to the mind of Jesus must have been one of the most animating. Away to the west is Mount Carmel, stretching down towards the south-east, where, near its extremity, Elijah's sacrifice was consumed by fire from heaven. At the base of Carmel, and away to the north, is the Mediterranean sea, telling of the Gentile nations on its shores who were to become His willing people. To the south-west stretches the plain of Esdraelon, with its stirring memories of the past. To the south-east is Mount Tabor, rearing its lofty head, and telling how the Lord had once interposed there on His people's behalf (Judges iv. 14, 15). To the north-east was Great Hermon, with its snowy summit, rejoicing with Tabor in Jehovah's name (Ps. lxxxix. 12). Far away to the north, and visible when the day is clear, is the goodly mountain of Lebanon. The air on the hill is pure and bracing, the temperature being ten degrees lower than that of the plain below. How often did the Saviour drink in this pure atmosphere! How often were His blessed temples fanned by this mountain air, and how often has He sat on its slopes, reading the sacred record, or musing on the high and glorious mission on which He had been sent by the Father! What a sacred character do these recollections impart to these hills and to the whole locality!

Nazareth is entirely inhabited by Gentiles, two-thirds of its six thousand inhabitants being Christian and the remainder Mohammedan. There is a pleasing degree of order and

cleanliness in the place, as compared with other towns and villages of Palestine. It has a Greek and Latin convent, and a Maronite church. Protestant service is conducted in the school-room, until the church, which is in course of erection, is completed.*

Under the superintendence of the Rev. Mr. Zeller, who is appointed by the Church Missionary Society, there is both a boys' school, with from fifty to sixty scholars, taught by a native teacher; and a girls' school, conducted by Miss Hobbes, a lady from England, who has also under her care an orphans' boarding-school, the two together numbering between sixty and seventy pupils. These schools, as well as Mr. Zeller's preaching, have stirred up the other communities to make similar efforts. In the Maronite church we found a priest addressing from the chancel, with considerable energy and fluency, a congregation composed mostly of young men, seated on the floor. The mission here has been successful in effecting a considerable change among the people, most of the Christian population having been, for a longer or shorter period, under the religious teaching of Mr. Zeller. Besides the two services on the Sabbath, Mr. Zeller has an interesting Bible class, mostly consisting of young unmarried men, who meet twice a week. The same Society has also a catechist, who labours in Nazareth and the surrounding neighbourhood. Dr. Varten, appointed by the Medical Missionary Society of Edinburgh, is doing a good work in connection with the practice of his profession. May a rich blessing

* The church has now been finished and opened for worship.

attend the united labours of these brethren and sisters, in the place consecrated more than any other on earth by the footsteps of Jesus!

Superstition and pious fraud have also been active in Nazareth. In the so-called Church of the Annunciation are shown, hewn out of the rock, Mary's kitchen, the place where the angel appeared to her, and the pillar against which he leaned; the upper part of this pillar, however, is separated from and appears suspended over the lower, the former being of granite and the latter of marble. Joseph's shop, now converted into a Greek chapel, is also shown to those who care to see such wonders. Much more interesting was it to pass by a real carpenter's shop, as recalling to us the time when Joseph and his reputed son wrought in one of these streets, making, according to Justin Martyr, ploughs and yokes for oxen. A church has also been erected over the source of the well from which Mary was wont to draw water. There is, however, still a well called the Well of the Virgin, at which the damsels of the town are seen at all hours of the day filling their pitchers, which they carry away on their heads. From this water certainly Jesus, in the period of His humiliation, was wont to quench His thirst. A place is pointed out, about a mile and a half from the village, as the hill whence the enraged multitude in the synagogue sought to cast the Saviour headlong, hence called the Mount of Precipitation. Its distance from the town, however, makes the tradition exceedingly improbable, the place being, according to the Evangelist, "the brow of the hill

whereon their city was built" (Luke iv. 29). A precipice behind, or in the upper part of the present town, was shown us by Mr. Zeller as much more likely to have been the place.

It was gratifying to see the Arab congregation listening to the Gospel at the lips of the missionary. The number present in the morning might be from seventy to eighty, including the girls in the orphan-house. In the afternoon the attendance is not so great. A class of adults who are unable to read is taught by Dr. Varten during the interval between the services. Mr. Zeller has laboured here for fourteen years, with considerable success, and in the face of many difficulties and much opposition. The mission, however, has been in existence for twenty years, having been commenced by the Rev. Mr. Boyne, and then carried on by Mr. Klein, now of Jerusalem. Several stations in the neighbourhood are visited both by Mr. Zeller and his catechist, Mr. Huber. Much more might be done were the means forthcoming. In some places the fields seem white for the harvest. The inhabitants of one of the villages in the vicinity recently addressed a joint request to Mr. Zeller to send them a schoolmaster, which, from want of funds, he was reluctantly obliged to refuse.

An interesting visit is made from Nazareth to Mount Tabor, about two or three hours distant. We hired horses at Nazareth, with a native to accompany us and attend to them. The way is pleasant, conducting over hill and dale through gardens and orchards of fig-trees and pomegranates,

corn-fields, and woods of dwarf-oak and hawthorn, till you reach the base of the mountain. The ascent is steep, and requires about an hour to reach the summit. Wild roses and honeysuckles on each side of the path, with the notes of the blackbird from the trees that clothe the mountain-sides, carry our thoughts to happy England. The view from the platform on the top is magnificent. The mountain rises about fourteen hundred feet above the level of the sea. The summit is an oblong area of half a mile long and a quarter broad, covered with luxuriant grass and clumps of trees. The ruins of ancient buildings lie scattered here and there, and in some places in great abundance. There appear also the remains of an old wall, built on ledges of natural rock and surrounding the whole. Some of the stones are large and bevelled, showing the structures to have been in part at least older than the Christian era. An ancient gateway is still standing, called by the natives Bab el Hawa, or the Gate of the Wind, probably from its exposure to the strong winds blowing from the plain of Esdraelon, which it faces. It stands connected with the fortifications constructed by the Crusaders. Near the south-east corner is a vault which the monks from Nazareth use as a chapel for the celebration of an annual mass in honour of the Transfiguration, which a tradition as early as the fourth century, but without any very probable grounds to rest upon, has placed on Mount Tabor. The Greeks have recently constructed a neat church on the eastern side of the platform, with strong substantial buildings attached, for the residence of the bishop of the diocese.

From this side of the mountain you obtain, on a clear day, a view of Tiberias and the sea of Galilee, with the table land of Bashan and the long wall of the mountains of Gilead beyond. Towards the north you see Hermon, with its snow-capped summit, and the southern roots of the Lebanon range. On the south, you see Mount Gilboa and Ed Duhi, or Little Hermon, with the village of Nain at its foot; to the north-east of it that of Endor; both of them only about an hour distant. Near Nain you can observe sepulchral caves in the mountain side, to one of which the funeral party were probably wending their way when the Lord Jesus met them with the words, "Young man, I say unto thee, Arise!" (Luke vii. 14). From Gilboa to Endor, with Ed Duhi and the camp of the Philistines at Shunem on his left, Saul would only have a few miles to travel to accomplish his godless purpose of consulting the witch (1 Sam. xxviii. 7, 8). On the south-west, you have the most striking feature of the view —the plain of Esdraelon, stretching far away from the base, like a sea of emerald bounded by the lofty ridge of Carmel.

The summit of Tabor appears to have been occupied at a very early period by a town of that name (Josh. xix. 22). From the command given to Barak, it would seem to have been a kind of gathering place for the tribes, the mountain to which Issachar was to summon the people (Judges iv. 6; Deut. xxxii. 19). In the year 218 B.C., Antiochus obtained possession of the fortress, which had still continued on its summit and increased its strength. A town appears still to have been there in New Testament times, as Josephus caused

its defences to be rebuilt. This circumstance itself makes it doubtful whether this mountain could really be the scene of the Transfiguration. The narrative itself rather points to Mount Hermon in the north, in the neighbourhood of Cæsarea Phillipi, where the Saviour had just been, and from which after the event He came down southwards to Capernaum (Matt. xvi. 13; xvii. 24; Mark viii. 27; ix. 30).

In descending from the mountain we see the village of Debûrieh, pleasantly situated on a rising ground near the foot of Tabor and at the head of the plain of Esdraelon, containing the walls of an old church still standing. The village is founded on a much more ancient ruin, probably that of Daberath, a town mentioned on the border of Zebulon, but allotted to Issachar and assigned to the Levites (Josh. xix. 12; xxi. 28; 1 Chron. vi. 72).

CHAPTER XXXIX.

NAZARETH, *April* 4.

AN excursion from Nazareth to the lake of Tiberias, or the sea of Galilee, occupies two days. The lake itself and the whole locality, so closely connected with the Saviour's ministry, render it one of the most pleasing and interesting visits in Palestine. We started immediately after breakfast, aided in our preparations by the kindness of Mr. and Mrs. Zeller, whose hospitality we had the privilege of enjoying while in Nazareth. The morning was beautiful, and with joyous feelings we rode through the town where the feet of Jesus had so often walked.

On our way we pass Mashhad on our left, situated on a lofty hill, the traditional burial-place of the prophet Jonah; and on the right Kepher Kenna, which ecclesiastical tradition has made to be the Cana of Galilee, where the Saviour turned the water into wine (John ii. 1). This honour, however, is contested by another village farther to the north, and now only a ruin, Kana el Jelil. A Greek church in Kepher Kenna is said to mark the site of the house where the marriage was held and the miracle wrought. Two large

water-pots of stone are standing in the church, which the priest with much gravity tells you are part of the six that had been used at the marriage, the other four being still buried in the ground. They are, doubtless, ancient, and resemble that which we saw in the subterranean chapel in the Shepherd's Field near Bethlehem. The ruins of a former town have been discovered here, buried beneath the ground; which in the view of some makes it probable that this, and not Kana el Jelil, where no such remains are said to exist, is the true Cana of Galilee. Kepher Kenna is also on the direct road between Nazareth and Tiberias, which may also be viewed as an argument in its favour. The name was, doubtless, derived from the "reeds" which grew in the neighbourhood. From John ii. 1, 11, and iv. 46, Cana is supposed by some to have been the residence of Mary at the time of the miracle.

Lûbieh, situated on an eminence, the birth-place of Josephus, we pass on our right. Farther on, we pass Hattin on our left, giving to the two peaked hills in its neighbourhood the name of Kuroon Hattin, or the Horns of Hattin, said, with much probability, to be the mountain on which the Saviour delivered His memorable sermon, and therefore usually called the Mount of Beatitudes (Matt. v. 1). On the plain between Lûbieh and Hattin was fought the battle, which, through the defeat of the King of Jerusalem by Saladin, in 1187, decided the fate of the Crusades. Here you cross the great caravan road leading from Damascus to Egypt, down which the Ishmaelites had probably

travelled when Joseph was sold to them by his brethren in Dothan (Gen. xxxvii. 25).

The road between Nazareth and Tiberias lies for the most part through one of those rich, though now but poorly cultivated valleys, which characterize the district of Galilee, flanked with hills, whose sides are covered with dwarf oak, hawthorn, and other trees of low growth. Everywhere were seen peasants in their picturesque attire, ploughing with oxen, which with one hand they urged forward with a six feet goad, while with the other they held their single-shafted plough (Luke ix. 62). At length you reach the brow of the hill from which you look down on the blue waters of the lake. It is a moment never to be forgotten. There lay peacefully slumbering, under a blue and sunny sky, a thousand feet below the level of the country, at the foot of verdant slopes on the western, and more rocky heights on the eastern side, that little lake, thirteen miles long and six broad, which has witnessed more remarkable scenes than any other body of water in the world. On those shores the Son of God commenced His ministry on earth. On the bosom of that lake He walked as on solid ground. Its excited waves, threatening to engulf the little bark in which He had slept during the storm, He calmed with a word. From those waters, while sitting in a fisherman's boat, He taught the multitude as they stood upon the shore. On those banks He fed thousands with a few loaves and fishes, and prepared a meal for His disciples after His resurrection. Over those waters He was constantly crossing from one place to another on its shores; and among those hills which overhang

it He often retired to pray. Its placid bosom, reflecting as in a mirror the precipitous mountains on its eastern side, appeared to symbolize the Prince of Peace—the meek and lowly Saviour, with whose ministry it was so closely associated—and that Gospel of Peace which He first proclaimed upon its shores.

Tiberias, which generally gives its name to the lake, was built by Herod Antipas, and called after his friend and patron, the Emperor Tiberius. According to the Rabbins, it occupies the site of the ancient Rakkath (Josh. xix. 35); but according to Jerome, that of Chinnereth or Chinneroth, from which, in old Testament times, the lake received its name (Numb. xxxiv. 11; Josh. xii. 3; xiii. 27). After the destruction of Jerusalem it became the principal city of the Jews, where, in the middle of the second century, they established their Sanhedrim, after its removal first to Jamnia and then to Sepphoris. Here some of their most eminent Rabbies lived and laboured. Here, Rabbi Judah the Holy compiled the Mishna. Here, Rabbi Johanan ben Zacchai, R. Meir, R. Akibah, and several centuries later, R. Moses the son of Maimon, or as he is generally called, Maimonides, laid their dust. It was interesting to visit the plain white-washed tombs of these renowned though blinded masters of Israel. In the neighbourhood are thousands of Jewish tombs, the city having continued to the present time to be one of the Jews' principal places of residence, being one of their four holy cities. Here many still come, as they have ever done, to study the Talmud and die, unless Messiah should come in

the meantime, rising, as they strangely expect He will, out of these very waters. Of the two thousand of its present inhabitants by far the greater part are Jews.

The place has a most wretched appearance. Its walls, built in the middle of last century by an Arab Sheikh, Dhaher el Omar, who had obtained possession of it, were split and shattered in many places by the earthquake in 1837, when between four and five hundred of the inhabitants lost their lives. The ancient Tiberias, however, stood below the site of the present one, as indicated by its foundations and ruined walls which still appear above the water. We lodged in a kind of hotel, kept by an aged Jew, who had suffered severely in the earthquake. There is now but a single boat plying the lake, as the representative of those mentioned by the Evangelist (John vi. 23). This we engaged to take us up the next day to visit Tell Hûm, the supposed site of ancient Capernaum.

We started at 6 A.M. on our interesting sail up the lake. The morning was beautiful, and, as the day advanced, the sun's rays were agreeably softened by a haze from the water. Our boat's crew consisted of the *reis* or captain, and three men, of whom one was a Jew. Another resident Israelite, with his low hat and long light-green coat or pelisse lined with fur, accompanied us as a kind of guide. The first place of interest we pass on our left is El Mejdel, the ancient Magdala, the residence of Mary, who was hence called Magdalene. It was pleasant, as we passed the now wretched hamlet of about twenty huts, occupied by as many Moslem

families, to think of her out of whom the Lord cast seven devils, who testified her gratitude to her deliverer and Saviour by following Him ever after as a devoted disciple, and whose loving attachment He honoured by appearing first to her after His resurrection. The place is about an hour's distance from Tiberias, at the commencement of the plain, or as it is called in Scripture, the land of Gennesareth, and by the natives, El Guweir, or the Little Ghor. This plain extends along the shore about three miles, and is in one of the most fertile, though now neglected, spots of the Holy Land. A ruin on the side of a round-backed hill behind El Medjel, descending on the western side into a wild ravine or gorge, is Irbid, the ancient Beth Arbel (Hos. x. 14). The next place you pass is Khan Minyeh, at the northern extremity of the plain—a ruinous caravanserai, built some three hundred years ago for the accommodation of the caravans passing between Damascus and Egypt. The hills on the north of the plain stretch away towards the west till they reach their culminating point at Safed. This, which is another of the holy cities of the Jews, stands on the crest of a mountain seen from the lake above the intervening hills, and is supposed to be that to which the Saviour alluded when He said, "A city set on a hill cannot be hid" (Matt. v. 14). Khan Minyeh is thought by some to be the site of Capernaum, by others, that of Chorazin. The latter city, however, is supposed rather to have stood in a place now called Keraseh, covered with ruins, and about two miles from the head of the lake. The solitary ruins of

Khan Minyeh are overhung by a high projecting rock which is cut through in every direction, probably, as Dean Stanley thinks, for an aqueduct. Dr. Bonar objects to Khan Minyeh being Capernaum, on the threefold ground that there is no room there for such a city as Capernaum; that there are no such ruins as Capernaum would leave behind; and that by far the greater part of the old topographers place that city close by Jordan. Beyond Khan Minyeh the hills again advance close to the lake, though always having a beach. Farther on you come to a valley in which is El Tabighah, believed by some to mark the site of Bethsaida, but now consisting only of a ruined mill and a few mud huts; so truly has the woe pronounced on Chorazin and Bethsaida been fulfilled, even in respect to the very cities themselves.

The place of deepest interest, however, on the shore is Tell Hûm, which many identify with Capernaum, though some, as Porter, connect it with Chorazin. Tell Hûm is a rising ground close upon the lake, about an hour or an hour and a half from the place where the Jordan enters it. It is covered with the remains of a former city, scarcely one stone of which has been left upon another. The foundation walls of what is generally believed to have been a Jewish synagogue are still standing in the midst of former grandeur and magnificence. The fragments of columns, capitals, and richly-sculptured entablatures, overthrown and shattered doubtless by an earthquake, bring vividly and solemnly to remembrance the Saviour's denunciation uttered on account

of the impenitence and unbelief of its inhabitants: "Thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell" (Matt. xi. 23). The ruins are said to cover a tract of ground about half a mile long and a quarter broad. Among them, and near to the lake, is a small tower-like building still standing, about eight or ten feet high, of which some of the stones are large, and plainly taken from a former edifice. The columns are of a compact limestone, although many of the stones that lie scattered about are of black basalt, a formation prevalent in the neighbourhood.

Among these remarkable ruins one meets with double columns, or two parallel shafts, hewn, with their bases and capitals, out of one block; also with solid blocks of stone having sculptured panels on one side, as if to serve the purpose of a door. The whole appearance of the ruins is such as deeply to impress one with thoughts of Jehovah's retributive justice, and the fearful consequence of abused privileges. The Jew who accompanied us appeared to stand silent and amazed while we pointed out to him these ruins, as the fulfilment of a prophetic denunciation uttered eighteen centuries ago by Jesus of Nazareth. Thus precious truths and salutary impressions are found among these wrecks of former grandeur and prosperity, like the beautiful oleanders gathered by one of our party among the ruins.

In returning from Tell Hûm we were met by one of those sudden squalls that so often come down upon the lake (Luke viii. 23). Seeing the storm coming up from the south, our boatmen tried hard to escape it. How suddenly

changed the appearance of the lake! A little while ago, with a surface smooth as a mirror, it was now covered with foam, and dashing its spray over the sides of our boat. At times it appeared as if our little bark was in no small danger of being upset by the blasts which struck against our sail. As the men had been engaged to land us at Tiberias at noon, they strained every nerve to accomplish their purpose. The scene now brought vividly before us the time when the disciples came to their Master asleep in the hinder part of the ship, and awoke him, saying, "Lord, save us; we perish" (Matt. viii. 25). We were conscious of His unseen presence, and knew that He was as able to rebuke the wind and the waves now as He was then. To our great comfort and with no little thankfulness, we arrived safely at Tiberias only half an hour beyond the stipulated time.

Means were at one time employed by the agents of the Church Missionary Society for evangelizing Tiberias, but were abandoned from want of encouragement. On account of the number of Jews residing there, annual visits have continued to be made by the agents of the Jewish Society at Jerusalem. We found that the medical aid rendered at these visits by the medical missionary, made them acceptable and longed for by the people. May the Lord of the harvest send forth labourers unto His harvest!

CHAPTER XL.

MOUNT CARMEL, *April* 7.

HAVING taken leave of our kind host and hostess, we left Nazareth for Akka, or Acre, the ancient Accho or Ptolemais, in order to take the Russian steamer for Beyroot. Man purposes, however, but God disposes. The steamer passed during the night without stopping to take in passengers. We resolved, therefore, to proceed to Mount Carmel, and to wait till the beginning of the week for the Austrian steamer, which stops at Khaifa in its vicinity.

Our journey from Nazareth to Akka was exceedingly pleasant. After rounding the hill behind the endeared little town, you come to Seffûrieh, the ancient Sepphoris, at the distance of about three miles. Sepphoris, afterwards called Diocæsarea, was in the Roman age the strongest city of Galilee, and, after the destruction of Jerusalem, the seat of the Sanhedrim, previous to its removal to Tiberias. It is often mentioned by Josephus, and was on one occasion captured by him during the Jewish war, when, but for his interposition, it would have been both plundered and burnt. In the sixth century it had the reputation of having been

the residence of Joachim and Anna, the supposed parents of the Virgin Mary; the site of the house in which they lived having been honoured with the erection of a cathedral, and the place itself made the seat of a bishopric. The remains of a Gothic church, built on the same site in the time of the Crusades, are still standing. An ancient tower crowns the summit of the hill, the lower part of which is constructed with large bevelled stones, evidently the work of Jewish hands, while the upper part is of a later date. Riding through the village, one sees here and there the remains of its former magnificence, in the shape of granite columns and such like, built into old walls. Near the church you see a granite shaft, with a Corinthian capital of an entirely different kind of stone, forming the end of a common wall.

In the course of our ride we saw a fox start from its hole, and nearly at the same time a bird from what might have been its nest; bringing to remembrance the Saviour's well-known and affecting words (Matt. viii. 20). Here we observed even a richer profusion of wild flowers than we had hitherto seen in Palestine, again reminding us of the Saviour's language, while directing his disciples to the lilies of the field for a lesson of confiding trust in their heavenly Father's care (Matt. vi. 28). The fertile and extensive plain of Buttauf lay in our route, often mentioned by Josephus as the plain of Assochis, from a city of that name in which for a time he resided, probably, where the villa of Kefr Menda now stands. This large village is on the road, and possesses some ancient monuments in the shape of sculptured sar-

cophagi, now used, as in other places in the neighbourhood, for watering troughs. About forty minutes from Kefr Menda is the village of Kana el Jelil, believed by many to be the true Cana of Galilee, partly from the identity of the name, and partly from the greater antiquity of the tradition which connects the miracle with this place. Josephus, however, seems to speak of Cana as lying on the direct road between Nazareth and Tiberias. The place is also called Khurbet Kana, or the Ruins of Cana, being now only a collection of deserted houses, or the remains of such, none of which are very ancient.

We proceed onwards through the picturesque Wady Abilin, so called from the village of Abilin, seen on a rising ground on our left. This Wady is no doubt the valley of Jephthah El, spoken of as forming part of the boundary between the tribe of Zebulon and that of Asher (Josh. xix. 26—28). Away to our right, beyond Kaukab, situated on the rocky hill before us, lies Jefât, the ancient Jotapata, defended so long by Josephus against the Emperor Vespasian, to whom he was at length obliged to surrender. The only remains of its former strength and greatness are some ruins lying on the rock which connects the conical hill on which it stood with the northern ridge, along with some old cisterns on the rocky platform of the rock itself. You next come, as you enter the extensive plain of Akka, to what appears a large artificial mound called Tell Kisân. This plain, which is about six miles across, is a marsh in winter, but in spring, and as we saw it, covered with

grass and corn, except where, from want of hands to cultivate it, it lies fallow. The plain is smooth and level, and remarkably rich and fertile. Its present condition is only another evidence of the curse which rests upon this goodly land—a curse of which the Turkish government, with its oppressive taxation and want of order, is the unconscious executioner.

We reached Akka late in the afternoon. This town has become more familiarly known in modern history than any other in Palestine. It was besieged and captured by the Crusaders, A.D. 1103, under Baldwin I., and again four years later by Guido, King of Jerusalem, aided by Philip of France and Richard of England. In 1229 it became the chief seat of the kingdom of Jerusalem, and the headquarters of the Knights Templars, the Teutonic Knights, and the Knights of St. John. These last took the title of St. John of Akka, or in French, St. Jean d'Acre, the name by which the place is now best known by Europeans. During the rule of Jezzar Pasha, whose justly abhorred name is preserved here by a street built by him, and called from him the Jezzar Bazaar, Akka was besieged by Napoleon I., who believed it to be the key of Palestine, but was defeated in his attempt to obtain it by Sir Sidney Smith. It was again the scene of conflict in 1840, when Ibrahim Pasha was defeated by Admiral Stopford and Commodore Napier, the fortifications shattered, and the town left in ruins. Only the fortifications on the land side have been repaired, consisting of a double rampart with a fosse and

glacis. A little to the east of the town is a low mound, probably the Turon of the Crusaders, where Guido placed his camp during the siege, and where Napoleon afterwards planted his batteries. The square of what was formerly the Hospice of the Knights Hospitallers is pointed out as the place where, after the capture of the place by Sultan Khalil ibn Kalawin, nearly five hundred knights were cruelly put to death, their blood flowing down in streams into the sea. Another monstrous butchery signalised this unhappy place, when Jezzar Pasha, in a fit of jealousy, murdered with his own hand the young women of his harem one after another, till, tired with his bloody work, he called three of the fiercest of his soldiers to complete the massacre.

The ancient name of the town is Accho, mentioned in Old Testament history along with Achzib, a little to the north of it, as places from which the tribe of Asher was unable to expel the idolatrous inhabitants (Judges i. 31). The Phœnician name was subsequently changed for that of Ptolemais, probably by or in honour of one of the kings of Egypt. It is mentioned in the New Testament only in connection with the last journey of Paul to Jerusalem (Acts xxi. 7). It stands like a fortress in the sea at the north end of a splendid bay. The population may be about three thousand, of whom the most are Moslems, with a good many Greeks and Greek Catholics. At present there are only two Protestant families in Akka, one of which, that of Mr. Jumal, resides in the palace which formerly belonged to Abdallah Pasha, situated in a magnificent garden, planted

with thousands of fruit trees, at the distance of half an hour from the town, and well worthy of a visit.

Our quarters for the time we remained here were the Franciscan Convent, where we were with difficulty admitted, there being, it was alleged, a want of room. The good-natured kindness of the simple-hearted old monk who waited on us more than compensated for any want of cordiality on the part of the Superior, whose dislike to Protestants was well understood. The night before we left, our poor old friar, after a conversation in which we both gave our views about religious matters, took me upstairs to show me his room and the pictures with which it was garnished. Before leaving it, no doubt a great deal to his surprise, I proposed that we should kneel down by his bed-side for prayer, which we did. I had asked him if he had a New Testament, to which he replied in the negative; and the next morning, while at breakfast, we were glad to hear him ask me if I had an Italian Bible. Having only a small New Testament, which I carried with me, I took it out and showed it to him. He appeared much gratified, and stepping a little aside, took out his spectacles, and began reading it on his feet. He then put it away to attend to his duties, supposing that I had given it to him, which had, in fact, been my intention. May the entrance of God's Word give him light and understanding!

In passing through the Bazaar we were introduced by Mr. Botadji, the catechist of Khaifa, whom we met with here, to three other Protestants and a Greek Catholic, with whose

appearance and eager attention to the truths of the Gospel we were much pleased. Mr. B. also introduced us to his father and mother, who are among the wealthiest Syrian families in the neighbourhood, but who still remain members of the Greek Catholic Church. The profusion of gold coins attached to the long ringlets which hung down over the mother's shoulders were in true Syrian fashion. She appeared to be very little older than her son, having been married at eleven, and made a mother at fifteen.

Our three hours ride from Akka to Khaifa, along the sandy beach, was very agreeable. In the way you cross the mouths of two rivers; the first Namân, the ancient Belus, on whose banks glass was first accidentally made by Phœnician sailors; the second, El Mukutta, the ancient Kishon, so often mentioned in the Old Testament—"that ancient river, the river Kishon" (Judges v. 21). We crossed it in a boat, the stream at this time being deep and strong, though sometimes the mouth is quite closed up with sand. The river is memorable both for the defeat of Sisera's host, which Deborah represents as swept away by it, and for the slaughter of the prophets of Baal by Elijah, which took place on its banks (Judges v. 21; 1 Kings xviii. 40).

Khaifa is situated at a little distance from the foot of Mount Carmel, at the southern entrance of the Bay of Akka. It is a dirty and uninteresting town, supposed to be the ancient Sycaminum, but apparently not mentioned in Scripture. Its present population is about three thousand, of whom about two thousand are Moslems, fifteen hundred

Christians, and five hundred Jews. Here a colony of Germans have established themselves on the principles of the society of which Mr. Hoffman at Jaffa is the head. The colony, which here numbers about seventy or eighty souls, promises to be a valuable means of civilizing and evangelizing this part of the land. They expect, in a week or two, to be able to purchase a piece of ground from the Turkish Government for their use.

At Khaifa we deposited part of our luggage, and then ascended Mount Carmel, to take up our abode for a few days in the convent. Carmel is a mountain range about eighteen miles in length, and nearly five miles in breadth, rising from the Plain of Esdrælon, and running in a north-westerly direction till it reaches the sea, where it abruptly descends and forms a steep bold promontory. The convent is built on the summit of the mountain, just before it descends into the sea, and consequently possesses a most noble and commanding view. The building is large and substantial, being necessarily made strong in consequence of its exposure to the violent hurricanes, of which while there we had some experience. The interior is comfortable, and the friars all that could be desired as to kindness and courtesy, doing everything possible to make our temporary sojourn agreeable. The convent, after having been blown up by Abdallah Pasha in 1821, was rebuilt by a lay brother, called Jean Battista, who spent fourteen years in travelling for subscriptions, and succeeded in obtaining, as the reward of his toil, about twenty thousand pounds, and in erecting therewith the

noblest convent in Palestine. Would that his zeal were imitated by those who possess the truth! The church of the convent is said to be built over the cave where Elijah hid himself from Jezebel. Another cave is pointed out on the side of the hill facing the sea, called the Cave of the Sons of the Prophets, where Elijah is said to have received the elders of Israel. The principal place of interest on Mount Carmel, however, is the Mahrakah, or Place of Sacrifice, at the opposite extremity of the ridge, of which we shall speak in the next chapter.

CHAPTER XLI.

KHAIFA, *April* 11.

THE excursion from the convent to the Mahrakah, or Place of Sacrifice, requires a couple of days. The previous day had been unusually tempestuous, and the morning on which we were to set out was still doubtful. Owing to this, and other causes, we were unable to start till about three in the afternoon. We were glad to have our valuable friend, the catechist from Khaifa, accompanying us. Our journey lay along the whole length of the woody ridge of Carmel. The path was narrow, and the way often rough and uneven, but picturesque and agreeable. For a considerable part of the ride you have on your left the extensive Bay of Acre and the plain in front of it, with the hills of Galilee and the numerous villages that dot their sides.

The whole mountain for several miles is covered with rose-bushes, red and white, which were still partly in bloom, though much injured by the recent wind and rain. The yellow gorse was also conspicuous among the bushes and trees which so abundantly clothe the mountain; and here and there is seen the *arhab*, with its pretty white blossom,

resembling those of the orange. Among the trees the dwarf oak seemed to be the prevailing one. The scarlet anemone, and a pale yellow flower reminding us of our own primrose, though not quite so pretty, were very abundant; and frequently we came upon plants of Everlasting along the path. In several places the ground was covered with bushes of *butum* which appeared quite dead, but were yet putting forth young green shoots from their roots; reminding one of the prophecy of the Branch growing out of Jesse's roots, fulfilled in Jesus, who, as David's son and heir, appeared as a young shoot in the family of Jesse, when it seemed externally, politically, and socially dead (Isaiah xi. 1, 10).

A little after sunset we reached the Druse village of Asfieh, where we were to lodge for the night. We were conducted to the house of the Christian Sheikh, or head man of the Christians, who here number five families. The Sheikh is a venerable patriarchal-looking old man, about ninety years of age, but with a second wife about twenty-five, by whom he has already had seven children, of whom, the youngest, an infant four months old, died only a few days ago. His eldest son by his first wife is now upwards of fifty. The eldest boy by his second wife is about ten, and by his appearance and behaviour would do credit to any Englishman's family. The large apartment on the ground floor, into which we were ushered, was to serve, as usual, for both sitting, eating, and sleeping in. It was neither boarded nor flagged, but covered for the most part with matting and rugs. The only daylight admitted was from two doors, which

fronted each other, and a small window high up in the wall. Being cold with riding, and somewhat wet with the rain which had overtaken us, we were exceedingly glad of the shelter which this rude apartment offered us. To our great comfort, a fire in a brazier was immediately brought in and placed beside us on the floor. The Sheikh, who had received us with great kindness, soon withdrew and left us to ourselves, the children and some others, however, continuing to honour us with their company. The Sheikh's wife prepared water and milk for our coffee, while one of our two Arab grooms, and the brother from Khaifa who accompanied us, endeavoured in other ways to render us comfortable. We were soon seated, or rather reclining, in Arab fashion, around our low round table, not over abundantly supplied with knives and forks, a luxury unknown among the Arabs. After making a hearty dinner, we were joined by the Sheikh, accompanied by the priest, who now formed part of our circle upon the floor, and, with our friend from Khaifa acting as interpreter, entered very freely into conversation with us. Among other subjects introduced, the priest wished to know our opinion of the passage in Matthew which states that it was spoken by the prophets that the Messiah should be called a Nazarene. It is quite in the way of the Orientals on such occasions to propose difficult questions to the company (Judges xiv. 12; 1 Kings x. 1, 3); and hence the importance of the missionaries or catechists being well versed in Scripture interpretation, and able to give ready and satisfactory answers.

The next morning, after a comfortable breakfast of coffee

and eggs, taken as before, *à l'Arabe*, we proceeded on our way to the Mahrakah, which we reached about nine o'clock. It is a grassy platform of a few square yards in extent, in the midst of a thicket, on the brow of the hill at the extremity of the ridge. It looks down on the plain of Esdrælon, stretching away before you to the distance of sixteen or eighteen miles. The view from the roof of the low stone building, erected by the monks to serve as a chapel for the celebration of a periodical or occasional mass, is grand and imposing. Away towards the left are the hills of Galilee, with Tabor raising up its spherical head conspiciously among them; Ed Duhi or Little Hermon, with Nain and Shunem on its slopes; further towards the south, the hill of Jezreel, with its miserable representative the village of Zerain, and behind it the mountain of Gilboa with its mournful memories; immediately before you is the plain, with the ancient towns of Megiddo, Hadad-rimmon and Taanach; and away to the west are the blue waters of the Mediterranean sea, with its margin of yellow sand.

The monks have fixed on this particular spot as the scene of the sacrifice of Elijah; and, with the object of commemorating the event, have brought together a quantity of stones for the erection of a church. The actual scene of the transaction, however, may not unlikely, as Dean Stanley thinks, be a little farther down, near the fountain from which the water was probably taken to fill the trenches. Here, however, we remained a little, seated on the roof of the building now mentioned, to read and ponder over the record

of that ever memorable day, when, at the prophet's prayer, fire descended from heaven and consumed the sacrifice, eliciting the cry from the assembled multitude, "The Lord He is the God! the Lord He is the God!" We then descended to visit the fountain near the bottom of the hill, called the Fountain of Mansoorah, or the Victory. Here there is a grassy slope resembling an amphitheatre, shut in on all sides, except that towards the plain, by an elevated and rising ground covered with rocks, trees, and bushes. Here it was easy to conceive the assembly of Israel, with Ahab and his courtiers, and the priests of Baal, to have been convened at the instance of the prophet, who stood among them as the solitary witness for the true God. Here, perhaps, in the middle of the slope, where now an ancient oak spreads its branches, and where a huge boulder lies at the distance of twenty or thirty yards from the fountain on our left, were the altars erected; while a little higher up, the banquet was prepared for the king and his court. From this place, after the triumphant demonstration of Jehovah's supremacy, the people, by the prophet's orders, dragged the priests of Baal down to the Kishon, some hundred yards distant; and higher up, after that solemn scene was over, and the Kishon had resumed its wonted appearance, the prophet went to pray; and higher up still, to the place we first visited, where the sea becomes distinctly visible towards the north-west, the prophet's servant went up to look towards the sea, till, at the seventh time of his doing so, the little cloud like a man's hand was seen on the distant horizon;

and then over that plain, down towards the south-east, ran the rejoicing prophet before Ahab's chariot, till he reached the royal palace in Jezreel. From a place which had been the scene of such a memorable transaction, we might well depart with the earnest prayer for more of Elijah's faith and zeal, and with our confidence strengthened in Jehovah as the ever-living and prayer-answering God.

In our return we halted in a valley not far from a Bedawin encampment. While coffee was preparing, some of us proceeded to pay the tents a visit, taking with us an Arabic copy of the Gospel of John as a present. The tents, of which there were four, were as usual of a very dark brown colour (Song i. 5), rude in their construction, and surrounded with a fence of loose stones. The encampment was in a valley, and occupied one of the open spaces, of which there are many, of a greater or less extent, on the mountain range, surrounded on all sides by the trees and bushes which cover it. We entered one of the tents in which we saw there were men, and were received with great kindness by the owner of it, who immediately proposed to bring us coffee. In a conversation carried on through the medium of Mr. Botadji, we were told that the children could not be sent to school, as they were necessary to watch and tend the cattle; that none of them were able to read, but that they were taught to pray. The present was declined, as being entirely useless to them; but the Arab himself, as well as others who were near, listened attentively while a portion of the third chapter of John was read and explained

to them. This done, they accompanied us back to our bivouac, the kindly Bedawy telling us that had the weather been more favourable he would have asked us to remain two or three days with him. On reaching the rest of our party, he immediately sent one of his boys back to the encampment for some fresh butter. We presented him a cup of coffee, which he declined on account of its having milk in it. Others drew up and took their seats beside us, till we had a party of eight or nine of them, young and old. Our friend himself was married, but had no children living. Two little boys belonging to his brother seemed to be very fond of him, and he of them. They no doubt all formed one family connection. After all had partaken of something with us, the catechist again read from the Gospel of John some of the words of Jesus :—" I am the Good Shepherd," &c. ; " God so loved the world," &c. Our good-natured Bedawy listened with beaming countenance to the gracious words, expressing his wonder and admiration by the usual exclamation, " Allah ! " After the reading was over, he expressed his desire to receive the book, which we gladly gave him, after inscribing his name on the blank leaf—Mohammed El Hassan. May his name be found inscribed in the Lamb's Book of Life ! We then separated, mutually pleased with our interview. Darkness overtook us as we reached the convent.

CHAPTER XLII.

KHAIFA, *April* 13.

OUR Sabbath forenoon was spent on Carmel. The morning was bright and beautiful; the waters of the bay were softly kissing the beach below us; while on the steep and flowing slope we read the Word and worshipped together the God of Elijah. It was sweet to sing in such a place, "O God of Bethel," &c. In the afternoon, an English service was held at Khaifa, in the house of Mr. Botadji, the congregation consisting of about a dozen persons—English, American, German, and Syrian. After the service a Moslem was introduced to us by Mr. B., as one who had studied the Scriptures, and was desirous of becoming a Christian, but, having a wife and four children, was afraid of the consequences; as a secret death would be the result were he to remain in Khaifa after his confession of Christianity. The situation which he holds is a lucrative one, being secretary to the cadi, or judge: this, however, he was quite willing to forego, his only desire being to be enabled to remove from the country to a place where he could with safety confess the Saviour, and earn a livelihood for himself and family. It is to be

hoped that some may have it put into their hearts to assist this apparently sincere and earnest enquirer in attaining his object. His name is Mohammed Shallibi.

In the evening we were present at the Bible meeting, which the catechist holds every night at his own house. There might have been about half-a-dozen natives present, rather less than the usual number. The exercise was well calculated to be of great benefit to the neighbourhood by the diffusion of Gospel truth. Mr. Botadji also conducts two Arabic services on the Sabbath; teaches a school, with the assistance of a young native; and seeks conversation with the people on the truths of the Gospel in the bazaar, and other places wherever he may meet with them. He has already laboured in other parts of the country, and with gratifying success. Being connected with one of the principal families in Akka, he has received a superior education, and by his winning and gentlemanly address, combined with thorough uprightness and consistency of character, he has been enabled to commend himself to the general esteem of his countrymen. Brought to the knowledge of the truth by the reading of the Scriptures, and emboldened by grace to confess Christ before men and abandon the corrupt form of Christianity in which he was brought up, he had at first much to endure from his family connections. This, however, is now passed, and he appears to enjoy their confidence and affection. It had been the desire of his father that he should continue with him in his business as a merchant, which would have secured to him affluence and

worldly position. From his love to the work of the Gospel, however, he preferred to live on the pittance of between fifty and sixty pounds a year, out of which he has to support a wife and three children, and to practice the hospitality expected of him. The mission is one of the stations of the Church Missionary Society. Can no more be afforded for the support of such labourers?

As we are now about to leave the Holy Land for what is more properly called Syria, we shall briefly glance at the means in operation for its evangelization; and first, in respect to the Gentile population. The principal agency is that of the Church Missionary Society. This valuable and much honoured society has in the field four ordained missionaries, all of whom are Germans, namely, the Rev. Mr. Klein, at Jerusalem; Mr. Zeller, at Nazareth; Mr. Müller, at Bethlehem; and Mr. Gruhler, at Jaffa. It has also four catechists: Mr. El Jamal, at Jerusalem; Huber, at Nazareth; Falscher, at Nablous; and Botadji, at Khaifa; the first and last being natives, the others Germans. Dr. Sandresky is another agent of the Society at Jerusalem, but does not hold meetings or conduct regular services.* The Society employs nine native schoolmasters: Saleh Farah, at Nazareth; Mansoor El Barham, at Jaffa; Hanna El Jessar, at Reney, near Nazareth; Saleh Jaboor, at Mjedell; Khalil Zooroob, at Shef Amer, in the neighbourhood of Akka; Hanna, at Khaifa; Ibrahim Tanoos, at Ram Allah; Yakoob,

* We learn that Dr. S. has since been pensioned off by the Society.

in the neighbourhood of Nablous; and Moussa, at Gophni. Bishop Gobat employs various agents independently of any society, namely, Beknam, a native of Bagdad, who labours as catechist at Salt, the ancient Ramoth Gilead; Mr. Palmer, who teaches a school at Jerusalem; Hanna El Shami, at Lydd; and Elias Mubaruk, at Ramleh. Dr. Vartan labours as medical missionary at Nazareth, in connection with the Edinburgh Medical Missionary Society. Mr. Curry, a native of Nablous, acts there as the agent for a society in London. The Society of Friends contribute to the support of Mr. Yakoob Heshmeh, as catechist at Jerusalem. Miss Arnot conducts a girls' school at Jaffa; and Miss Hobbes, assisted by Miss Stenton, a boarding and day school at Nazareth, supported by voluntary contributions. The Kaiserswerth Deaconnesses have a large boarding-school for girls at Jerusalem, and Mr. Schneller conducts a similar school for native orphan boys at the same place.

The Jewish field in Palestine is mainly, if not exclusively, occupied by the Jewish Missionary Society. Its agents are, the incumbent of Christ Church, Jerusalem, at present the Rev. Dr. Barclay;* Mr. Bailey, who, besides taking part with Dr. Barclay in the services in Christ Church and in the Arabic Chapel, conducts a boarding and day school for Jewish boys; Mr. Stern, who acts as catechist; and a Bible reader. Miss Dickson, assisted by two ladies from Scot-

* Dr. Barclay has since removed from Jerusalem.

land, superintends a boarding and day school for Jewish girls; while Miss Hoffman conducts a school of industry for Jewish married women. A house of industry for men is under the charge of Mr. Schick, who also acts as inspector of the buildings connected with the mission. Dr. Chaplin is the medical missionary at Jerusalem; while Mr. Weissman has charge of the Dispensary, and Mr. Hornstein of the Jewish Hospital.

It is matter of great thankfulness that so much is being done in this deeply interesting land both for the Jewish and Gentile population. Still there is need to pray that here also the Lord of the harvest would send forth more labourers. More catechists and schoolmasters might be employed with great advantage. A Jewish missionary might find plenty to do at Tiberias and Safed. The labourers in the field have often much to discourage them, and need greatly to be upheld by the prayer of God's people at home. The greatest want is, indeed, the powerful agency of the Holy Spirit on the hearts of the people. The labourers, too, especially the catechists, ought probably to be better supported. One of them, owing, I understand, to the scanty means of subsistence afforded him, has returned to secular employment; and another, with a wife and children, is from the same cause, in difficulty what to do, not being able with his small salary to keep himself out of debt.

Another ground for thankfulness and hope for the future is the fact of so many truly Christian people having been led to settle in the land in a private capacity, but with a view

to the welfare of the people. I refer more especially to those families and individuals connected with the house of C. F. Spittler & Co., and the German colonists at Khaifa and Jaffa. The Lord will certainly arise and have mercy upon the land and upon his chosen people, the seed of Abraham, Isaac, and Jacob, to whom he gave it for an everlasting possession. The time to favour it and them—even the set time according to His own purpose—will certainly come; and the most hopeful indication that this is not far distant will be the fact, that his "servants take pleasure in her stones and favour the dust thereof" (Psalm cii. 13).

CHAPTER XLIII.

BEYROOT, *April* 14.

LEAVING Khaifa about midnight, we arrived at Beyroot in the Austrian steamer on the following morning.

Beyroot is beautifully situated on a promontory projecting into the Mediterranean, with the mountains of Lebanon behind it. The view from certain parts of the city remind one of Geneva, the bay of St. George answering to Lake Leman; while the mountains, with their rugged and pine-clad sides, and the snow-capped Jebel es Senin towering above the rest, resemble Mont Blanc as seen from Geneva, only not so distant. Beyroot is the most flourishing and European-like of Syrian cities. Its substantial stone buildings are constructed with much taste. Many of the streets are tolerably broad, at least for an Oriental city. Numerous gardens, planted with mulberry and other trees, adorn the suburbs. The principal source of its prosperity is its production of raw silk, for which the mulberry groves are planted. It has also the great advantage of being the seaport of Syria, and of Damascus in particular.

An interesting excursion is made from Beyroot to the Nahr el Kelb, or the Dog River, at the distance of about three hours. The ride is mostly along the sandy beach, with mulberry groves and the mountains of Lebanon on your right. You at length come to the rocky heights as they approach the sea, and render the road both narrow and difficult. The present road, as is intimated by a Latin inscription on the rocks, was made or improved by the Romans under Antoninus, and is hence called Antonine's Way. The ancient road lay much higher up the rocky steep. It is here that we find the remarkable bas-reliefs and cuneiform inscriptions which carry us back to the time when Sennacherib invaded Judæa, and when Egypt disputed with Assyria the empire of the then known world. There are nine of these rock tablets, all visible from the road, some higher up the rocky declivity than others. They consist of a royal figure surrounded by a frame or border, some of them with inscriptions and hieroglyphics. Some are manifestly Egyptian, while others are as clearly Assyrian. One with Egyptian hieroglyphics is ascribed to the great Rameses, and another, with the Assyrian cuneiform characters, to Sennacherib. Most of them are single figures, though some are double. Some appear much more defaced than others. They are all sculptured on the smoothed face of the rock which faces and overhangs the sea. In looking at these figures with their inscriptions in such a place, one could fancy we hear the proud Assyrian monarch uttering his boasting threat against the land which, in the name

of Jehovah, had dared the conqueror of the nations—"With the multitude of my chariots I am come up to the height of the mountains, to the sides of Lebanon, and will cut down the tall cedar trees thereof, and the choice fir trees thereof; and I will enter into the lodgings of his borders and into the forest of his Carmel" (2 Kings xix. 23).

After passing these deeply interesting memorials of the past, you enter the wild and picturesque ravine through which the ancient Lycus, called by the natives Nahr el Kelb, or River of the Dog—perhaps from the fabled dog, whose bark at the approach of strangers is said to have been heard as far as Cyprus—rushes from the mountains down to the sea. After ascending the river for a short distance you cross it by a stone bridge, and descend again on the other side, with a dripping aqueduct and rocks beautified by a profusion of ferns and other vegetable productions on your right, to the place where, with the majestic Lebanon on one side of you, and the blue waves of the Mediterranean on the other, and the music of the rushing stream in your ear, you sit down and enjoy at once the magnificent scenery, the memories of the past, and the luncheon for which your interesting ride along the sea-shore has furnished you with a hearty appetite.

By far the principal attraction to a Christian in Beyroot itself is its educational establishments. Mrs. Thomson's schools, which owed their origin to the Syrian massacres in 1860, have long been known to the Christians of Great Britain. Already interested in the welfare of Syria, this Christian lady, who

but recently rested from her labours, threw herself into the benevolent work of assisting, comforting, and instructing the widows and orphans who were by that distressing outbreak of fanaticism thrown upon Christian charity. Commencing, like many other great and important enterprises, on a very small and humble scale, the work has now so far increased its dimensions as to embrace no less than twenty schools, of which twelve are in Beyroot, three in Damascus, four in the mountains, and one at Tyre. These schools are of a deeply interesting character, and such as to gladden the heart of any Christian visitor. Carried on under the superintendence of Mrs. Mott, sister of the late Mrs. Thomson, with the assistance of her sister, Miss Loyd, they present the appearance of a garden in the midst of a desert, and promise to be of incalculable benefit to the country. The principal school is the Girl's Boarding School, with eighty scholars, who are taught French and other branches of instruction, the medium being Arabic and English. On the same premises is a girls' infant school with a hundred scholars, and an elementary school, preparatory to the boarding school, with forty. A prominent feature of these, as of all the other schools established by Mrs. Thompson, is the thoroughly Scriptural character of the instruction communicated. You are at once reminded of this by the Scripture texts which everywhere meet your eye. Another feature is the extent to which English is taught and spoken in the school, making you almost forget you are not in your own native land. The boarders, if not paid for either by

their own relatives or by Christian friends, are received free of charge. When the pupils are paid for, the terms are accommodated to the circumstances of the parents or relatives. The sum paid by Christian friends is eleven pounds for each pupil. Another school on the same premises is one for the blind, containing from twelve to twenty boys and girls, men, and women. One interesting young man belonging to this school, a Druse, whose inward eyes have been opened by Him who came to give sight to the blind, we heard, on passing his door at ten o'clock at night, reading aloud from his New Testament to another blind young man who had that day been brought from the street into the Institution, and was now lying on a bed in a corner of the humble apartment. This enlightened and amiable young Druse has already been threatened with death for his attachment to the Saviour, by an elder brother who still continues in the superstition of his race. There is yet another school on the same premises—one for boys, containing about twenty scholars. Thus, in this Institution alone, there are about two hundred and eighty young persons and others receiving an education which may prepare them, by the Divine blessing, both for the duties of earth and the felicities of heaven. In another part of the city is an interesting school, called the Olive Branch, containing about sixty scholars, with an infant school attached, about twenty of the girls belonging to Jewish parents. Other two schools, also in the city, with from one hundred to a hundred and twenty scholars, are named from the English residences of the managers, the Eastcoombe

and Blackheath Schools. Another important school is one exclusively for Moslem females, containing about sixty pupils. The work also embraces two very interesting evening schools for youths and young men, one of these having been opened as a cripples' school, though now bearing a more general character. In one of these we had introduced to us a most respectable-looking young man, as a Moslem who desired to come to the knowledge of the Saviour; in the other, we saw a poor swarthy African, with both his feet cut off above the ancles and walking upon his knees, who had been brought in from the street by the hand of Christian love, and was now beginning to learn to read.

Mrs. Thomson's schools, however, are by no means the only operations of the kind that are carried on by Protestant Christians in this city. The American missionaries have a large school for girls from the more respectable classes of society. A still larger establishment is the boys' school, conducted by Mr. Bustani and his son, natives of Syria. In this school, which has been commenced within the last ten years, are about 220 boys, taught by twenty-one masters, aided by four or five assistants, of whom fourteen reside in the establishment. The boys, who are not all from Syria, are all boarded in the house, the terms being accommodated to the circumstances of the parents; the lowest about £14 per annum. Although several of the pupils are admitted free of charge, the establishment is self-supporting. It has connected with it a printing press, which employs about sixteen hands, and supplies the establishment with books.

The education given is pervaded by the Word of God, though the school embraces boys of all religious denominations, and among them several Moslems. Another very important institution is the Kaiserswerth Deaconnesses' Boarding and Day Schools for Girls. This embraces two departments; the one for European children, the other for native orphans; the former having fourteen boarders, and from fifty to sixty day scholars and half-boarders, the latter containing one hundred and thirty orphan girls, who are all free. This, like Mrs. Thomson's schools, owes its origin to the Syrian massacres, thus confirming the words of the Psalmist, "Thou makest the wrath of man to praise Thee, and the remainder of his wrath wilt Thou restrain." There is also here a school for Jewish boys in connection with the established Church of Scotland, conducted by the Rev. Mr. Robertson and containing about a hundred scholars. This, as well as a girls' school conducted by Miss Taylor, we had not the opportunity of visiting.

The change produced in Syria in the matter of education within the last fifteen or twenty years may be conceived, when it is known that the American missionaries, when commencing their educational work among the females of Syria, offered a prize for any female who was able to read; and now there are about four thousand native females receiving education. The change in family life, as the result of this movement, and the marked difference between those who have participated in it, and those who have not, is, I am told, most apparent. Still much remains to

be done even here; and the Roman Catholics are making immense efforts to absorb the rising generation. One French school, under the superintendence of the Sisters of Nazareth, has no less than four hundred girls in it; and preparation is being made to erect premises on a still larger scale.

Mr. Saleeby, with his schools, has been, and still is, doing good work in the villages of the Lebanon. He has at present under his charge no less than twenty-three schools, and expects this number soon to be increased to twenty-five; fresh calls being always sent to him from different parts of the Lebanon for instruction. In summer from eight to nine hundred scholars attend the schools; and in winter, including the attendance at the daily, evening, and Sabbath schools, the pupils number twelve hundred. Mr. Saleeby's example, in making the parents pay for the instruction of their children, has been to some extent followed by the conductors of other educational missions in that quarter. These schools have been in operation about twenty years, the teachers being all natives of Syria, like Mr. Saleeby himself. They are supported by all denominations of Christians, though especially by the Free Church of Scotland.

CHAPTER XLIV.

ZAHLEH, *April* 17.

ZAHLEH, the largest town in the Lebanon, is beautifully situated on the opposite slopes of two hills, separated by a narrow stream. The white-washed houses, rising above each other like terraces on the hill-side, contrasting with the green above and behind them, give it a clean and picturesque appearance. The mountains in the immediate vicinity are cultivated to the top, but behind them are others on which the snow of the winter is still lying. Many different kinds of fruit trees are grown in the gardens and orchards. We drink the wine made from the vines that clothe the hill-sides, and have for our dessert figs, almonds, and walnuts, all of native growth. At breakfast we have preserved apricots, and a thick kind of sirup called *dibs*, made from the boiled juice of the grape. The wine itself, I ought to say, had been boiled; the effect of which is to deprive it of its intoxicating quality, while at the same time it is supposed to render it stronger. The river is planted on both sides with poplars, which the people use for roofing their houses, and

which greatly add to the beauty of the place. The roofs of the houses are flat, and are ascended by a ladder outside, which remains there for that purpose.

In proceeding to Zahleh, on our way to Baalbec, we have first to cross the Lebanon range, and then enter the Bekaa, anciently called Cælo-Syria, or Hollow Syria—a wide and fruitful plain which separates Lebanon from Anti-Lebanon. Formerly the road over the Lebanon, which was the ancient Damascus road, was exceedingly rough and bad. The French, however, during their stay in Syria after the massacres, constructed a road between Beyroot and Damascus which may vie with any in Europe. The scenery, after leaving Beyroot, is at first exceedingly beautiful and picturesque. The hills are terraced and cultivated nearly to the top, when pines and other trees succeed to the vineyards and corn-fields; while numerous villages dot the mountain sides or nestle below in the valleys. Farther on, however, as you ascend higher, the scenery becomes more wild and savage, and the traces of cultivation disappear, until, having reached the water-shed, you descend on the eastern side of the ridge, which brings you into the Bekaa. To visit Zahleh, or Baalbac, you then leave the Damascus road, and proceed northwards through the plain.

Zahleh is situated about two or three miles up the Bekaa, at a little distance from the road, two other villages lying between, though all the three might be regarded as a continuation of each other. It is entirely a Christian village, the population consisting of Greeks, Latins, Maronites, and

Protestants, in all to the number of about ten thousand souls. It is one of those places which suffered in 1860 during the wars between the Druses and the Christians, the town having been taken by stratagem and burnt to the ground. The Latins and Maronites here are very bigoted, and much more hostile to Protestants than the Greeks, though probably rather from the selfish views of the priests than any evil disposition on the part of the people. The Jesuits are numerous in the neighbourhood, and have a large convent in Muallakah, one of the two adjoining villages. Ten years ago the American missionaries attempted to commence a preaching station here, but were soon obliged, by a most virulent opposition, to desist. No further attempt was made to introduce the Gospel until, about two years ago, Mrs. Thomson instituted a boys' and girls' school; not, however, without much opposition from the priests, who raised the cry, "Chase Mrs. Thomson and her party out of the Lebanon!" At the earnest desire, however, of many of the inhabitants, more especially those of the Greek communion, the attempt was persevered in, and a footing gained; and now there are two interesting schools—one for girls, under the superintendence of Miss Wilson, whose guests we were kindly invited to be, and the other for boys, under a native teacher in connection with Mr. Saleeby. The former had, at the commencement, above a hundred pupils; in consequence, however, of the opposition of the priests, the number has been reduced to forty. The girls are taught Arabic and English, with the ordinary branches of a female elementary school. Some of

them are already married, while others have left the school in order to be so. Their eagerness and aptness to learn is most encouraging to the teachers and gratifying to all who visit the school.

A native catechist is maintained here by the American mission, who conducts service twice every Lord's day, and holds Bible and conversation meetings every night in his own house for all who chose to attend. The present catechist, Abbas Selim by name, is an interesting Syrian, who, with his young wife, the mother of two children, has been brought to the Saviour within the last two years. A member of the Greek communion, he had been able, as an artist, to earn a comfortable livelihood by painting pictures for churches. This, for conscience's sake, he freely sacrificed; and now studies half the year in the American College at Abeih, in the Lebanon, and, during the other half, labours as a catechist. The manner in which he conducts the Sabbath services is such as to prove him to have been called by the Spirit to minister in the Gospel. From his gifts, his former position, and general character, he appears to possess the confidence of all who know him. His services are attended by persons belonging to the most influential families in the town, including even those of the priests, while he exhibits all the humility of a child. The congregation appeared to number about sixty or seventy, whose attention to the simple truths of the Gospel—to most, if not all of them, a new thing—was most gratifying, and such as to indicate a most encouraging field of evangelistic labour. There appears here, in fact,

especially among the Greeks, a thirsting for the Word of Life.

On our way from Beyroot to Zahleh, an incident occurred which afforded us a favourable occasion of obtaining an insight into Syrian manners. We had not been far on the road, when we were overtaken by two well-mounted horsemen in Syrian costume, who appeared somewhat like military officers. From our dragoman, who belonged to the same place, and with whom they soon entered into conversation, we learned that they were residents of Zahleh, the elder of the two being the second chieftain or head of a large family or clan of that place, and the other his son, both being now on their return home. They appeared very desirous to make us their travelling companions, and showed themselves exceedingly friendly and attentive. Mainly through the medium of our dragoman, they entered freely into conversation with us, giving us in the course of it some account of the events connected with the war, and the defence of their town, in which they themselves had borne a prominent part. They expressed, moreover, their great desire to be placed under British protection, and to be regarded as British subjects. At length Aboukir the father—for so we shall name him by contraction—gave us a very pressing invitation to accompany him to his home and become his guests during our stay in Zahleh. This we declined on the ground that we were already engaged. To our surprise we received a visit the next morning, immediately after service, from both father and son, who came to invite both ourselves and our hostess to dine

with them on the following day. This also we declined, on the ground that we intended to proceed to Baalbec. Aboukir, however, was unwilling to accept our declination, and urged that we should have time enough for both, and that we should dine at any hour we wished. We agreed, therefore, to accept his invitation to a very early dinner.

Now it happened that a nocturnal attack had been made a week or two before upon the premises where we now were, by men who had blackened their faces to avoid detection, and who were understood to be persons belonging to Zahleh. Having waited upon the English Consul in Beyroot in regard to the matter before leaving that place for Zahleh, we all considered it best to call upon the Governor unitedly, and enquire whether any thing had been done to discover the guilty parties. This we purposed to do on our way to Aboukir's. While preparing to set out, however, about ten o'clock, we found Aboukir himself in the court, come, no doubt, as a mark of the highest honour to his English guests, to escort us personally to his house. We informed him of our plan, but Aboukir insisted that, as dinner was prepared, we should first go with him, and call upon the Governor in our return. To this we willingly consented, and our cavalcade at once proceeded through the narrow up-and-down streets of Zahleh to the house of the chief. In the court before the house we found many connected with the family waiting to receive us. We were soon seated on the divan, and presented with pipes, coffee, sherbet, and sweetmeats, in succession. The table was already covered and prepared, but not altogether as

we expected, in Syrian fashion. Our host had provided himself with chairs, and knives and forks, in order to do the English greater honour, and make them, as he thought, more comfortable. The repast itself, however, was truly Syrian. The principal dish was a lamb roasted whole. Others were a mixture of hashed meat and barley made up in the form of a cake; boiled rice with milk; and lubban, or a kind of sour milk, the favourite dish of the Arabs. Neither our host himself, nor any one present, sat down to table with us; but either waited on us or stood at a little distance. We were thus reminded of what appears to have been quite customary in the days of our Saviour, the presence of mere bystanders during meals (Luke vii. 36, 38); as well as of the Saviour's words and action on a similar occasion, "whether is greater, he that sitteth at meat, or he that serveth? Is not he that sitteth at meat? but I am among you as he that serveth" (Luke xxii. 27). After dinner our host proposed the health of Victoria, Queen of England, which was responded to with cheers. The health, first of our host, and then of his worthy spouse, was of course proposed by the guests, and accompanied with appropriate remarks. But now it seemed as if our ideas of Syrian hospitality were to receive a rather rude shock. It was whispered to us that for such a demonstration an equivalent on our part would ordinarily be expected. We had indeed already resolved to present our host with a handsome Arabic Bible. The equivalent however, according to our friend's wishes, was, it appeared, to take a different form. While responding to the proposal of his health, he took occasion to

express the hope that we would assist him with our influence out of his present difficulty—which he would afterwards explain. On our desiring him to state the matter at once, he informed us that a nephew of his, in his attempt a fortnight ago to separate two women who were quarrelling in the street, had been arrested by the soldiers on the alleged ground that he had struck one of them, and had subsequently been beaten by the Governor with a stick and sent to prison—an indignity never before endured by the family. What he now desired was, that we should write a statement to be presented to the Pasha with the view of obtaining the deliverance of his relative who was still in prison. Of course we told him that it was impossible for us to interfere in such a case, but that we would do what we could to have the matter fairly and fully investigated. Having parted from our friends with many salaams, we rode down one steep street and up another to the house of the Governor. Here we soon found that his worship was well acquainted with our visit to Aboukir; and expressed both his surprise and disapprobation. He gave us a very different version of the nephew's affair from what we had just heard, adding that Aboukir and his son had both been cast into prison along with him on their accompanying him to Bet Eddin to plead for his release, and were only returning from their place of confinement when they overtook us on the road; and that their hospitality had only been a scheme in order to obtain our influence in the matter. And now came out a further complication. After asking Miss W. if she knew who had broken into her home, the Governor

stated that the parties were companions of Aboukir's nephew, who, by way of revenge, made the assault with the view of getting him ousted from his office, supposing that the English would immediately lodge a complaint against him as being unable to protect British subjects from such deeds of violence; and that this was done with Aboukir's consent, at his suggestion and that of his son. The whole affair now assumed an appearance for which we were little prepared. The day however, being far spent, it being between two and three o'clock, we took our leave of the Governor, who, on his part, kindly offered to send us an escort of a couple of soldiers to Baalbec, while Miss W. invited him and his son to meet us at her house at dinner on the following evening.

CHAPTER XLV.

ZAHLEH, *April* 20.

FROM Zahleh to Baalbec is about six hours' ride. The road lies entirely through the Bekaa, and, though considerably monotonous, was yet not unpleasant. It is mostly smooth and level, with the cultivated plain on each side, and beyond it green hills and rugged mountains—the Lebanon on your left, and the Anti-Lebanon on your right. The hoary Hermon, as its Arabic name, Jebel esh Sheikh, denotes, is in sight all the way, lifting its snowy head above all the other mountains. You also pass three villages on the road, which partly break the monotony. In one of them is a church with a belfry, giving a home-like appearance to the scene. Near to another, we saw, for the first time, a large drove of camels going out apparently to pasture, as on our return we met more than one large herd of oxen, reminding one of patriarchal times (Gen. xxiv. 35). The last two hours or more we travelled after sunset. The sky also had become covered with clouds, so that the only light we had was from the sheeted lightning that betokened a fall of rain (Zech. x. 1; Jer. x. 13). We could neither

distinguish the road nor each other, and were obliged entirely to trust to our horses to keep on the right path. By the good providence of God we reached Baalbec about nine o'clock, just in time to escape a storm of wind and rain; and were thankful to obtain the shelter we did in what proved a most tempestuous night.

The next morning, though the weather was still cold and wet, in striking contrast with what it had been the day before, we sallied forth, under the guidance of our dragoman and one of the soldiers, to examine the ruins. These are now generally pretty well known. They are, in some respects, the most remarkable remains of antiquity. The exquisite workmanship in the carving, viewed in connection with the extent of the ruins, makes them unrivalled, it is believed, by anything of the kind in the world; while the gigantic stones in the old foundation or platform on which the temple stands, equally surpass anything of the kind known. Of these stones three in the west wall are each sixty-three feet long, and nine in the north one about thirty-one. The platform, of which these stones form a part, is evidently Phœnician, or at least Jewish, many of the stones being bevelled at the edges, like those ancient ones in the temple-wall at Jerusalem. The platform is larger in extent than the temple erected on it, and manifestly much older. There is little doubt that a much more ancient building once stood upon it—perhaps some Phœnician temple dedicated to the sun; or, as some have conjectured, one of the store-cities which Solomon built in Lebanon—perhaps Baalah, as Tad-

mor is generally understood to be Palmyra (1 Kings, ix. 18, 19).

The edifices, of which the ruins are so much admired, are chiefly two temples, erected apparently in the second century by the Roman Emperor, Antoninus Pius, the one to Jupiter, and the other to Apollo or the sun. The former is much the larger of the two, and is thought to have been built in imitation of the temple at Jerusalem. It consisted, first, of a portico or porch with two wings, which was entered by a flight of steps; next, a hexagonal court, with recesses and niches; then a great rectangular court, also with recesses and niches, the recesses being alternately rectangular and semicircular; and, lastly, a peristyle, or enclosure of Corinthian columns, seventy-five feet high, nineteen being on each side and ten at each end. The stair leading to the porch is gone, as also the columns of the porch. Of the bases of the columns, which alone remain, two have inscriptions indicating the date of the structure. Of the columns of the peristyle only six are still standing in their original position, with their entablature—a magnificent memorial of a a past age, and a striking memento of the perishing nature of all earthly glory. The temple having been erected on a platform about thirty feet high, these columns still present an imposing appearance from the plain; what must have been the effect when the whole temple stood in its entireness and beauty? In the great court are the remains of a once-magnificent church, probably erected in the latter end of the fourth, or beginning of teh fifth century. Under the temple

are vaults constructed of very large stones, in one part forming an entire subterranean passage, with the doorway at each end, such as were likely to be found in a store-city. The surface covered by this temple is the same as that covered by the temple at Jerusalem, the length being upwards of a thousand feet.

Only a few yards from the Temple of Jupiter is that of Apollo, or the Sun. An eagle and some other symbols carved in the soffit of the doorway, indicate the deity to whom it was dedicated, and recall Mal. iv. 2, "the Sun of Righteousness, with healing in His wings." The sculpture about this temple is exquisite. The portal has a richly-ornamented border all round, four feet deep, with an elaborately-wrought entablature above it. The temple itself consisted—first, of a *cella* open to the sky, and richly carved on the interior of the side walls, with a spiral staircase leading to the roof on each side of the entrance, and at the opposite end a *sanctum*, separated from the rest by a row of pillars, and containing the image and altar of the deity worshipped; and, secondly, a peristyle of columns all round the *cella*, and forming, with the walls of the latter, a colonnade, of which the inside of the roof was beautifully and elaborately carved. The columns are Corinthian, and some of those in the portico fluted.

The most impressive thing connected with these remains of ancient idolatry and art, is the state of almost utter ruin in which they are found. In a corner of the *cella* of the Temple of the Sun, near the *sanctum*, as well as outside

the same building, lie fragments of columns, Corinthian capitals, and pieces of richly-carved entablatures, thrown together in one confused mass of ruin. Most of the noble columns of this peristyle, as well as of the other, have been overthrown. On one side eight of them are still standing, while another has been thrown with its top against the wall of the *cella*, where it still remains. The finger of God, rather than of man, has doubtless overthrown these once proud magnificent structures, erected to His dishonour with so much labour and expense, and beautified with all that human taste and skill could effect. An earthquake has probably accomplished in one hour what the power of man could not have accomplished in many years. These ruins but re-echo the words of inspiration, "Thou destroyest the hope of man" (Job xiv. 19).

A third temple, very much smaller but exceedingly graceful, dedicated to the goddess of beauty and pleasure, stands at a little distance from the others. It is called the Circular Temple, and consists of an open circular *cella*, or shrine, in which probably the statue of Venus stood, and a peristyle of Corinthian columns supporting the roof, which connects them with the *cella*, and which recedes in a graceful curve between every two columns to its walls. There are here, also, the ruins of a magnificent Mohammedan mosque, no doubt constructed out of the materials of pre-existing Pagan or Christian temples. Most of the columns are still standing, some of them of granite and others of porphyry. The remains or a second mosque are seen near a beautiful fountain,

which issues from the Anti-Lebanon range behind, and which, with its sparkling and fertilizing streams, contributed to make Baalbec the important place which once it was.

One of the most remarkable objects connected with Baalbec is the immense stone still lying in the quarry, squared, and almost ready for removal to the place where its fellows are seen in the ancient substructions of the great temple. Others appear still standing against the rock, and ready to be detached. It was impressive to look upon these gigantic works, upon which the hands of men had been employed at least three thousand years ago, but, as if arrested in the act by some unexpected occurrence, like those of the builders of Babel, had suddenly left them unfinished.

The importance of Baalbec arose probably from the circumstance of its being on the great caravan line between Damascus and Tyre, between which there was naturally a constant and very extensive traffic. The name itself indicates a Phœnician origin, as well as the deity to which it had been consecrated, one interpretation of it being "the Assembly or Gathering of Baal."

In returning to Zahleh, part of us set off before the others, accompanied by one of our military guides. We stopped at two of the villages on the way, with the object of obtaining refreshments. At Talieh we entered one of the cottages, and had the opportunity, as far as our imperfect knowledge of the language permitted, of examining the children as to their religious knowledge, and of addressing a word to about

a dozen people, old and young, embracing three generations. They were a poor family, but exceedingly courteous; and seemed both thankful for the interest shown in them, and attentive to what was said to them of the great salvation.

Finding no place at which refreshments were to be obtained, we proceeded to the next village, called Ablah. Here we were hospitably entertained by a very respectable family, to whom our military friend conducted us. We were immediately seated in the corner of the divan, in a clean, light, airy, and well-furnished apartment on the second floor, to which we ascended by an outside stair. Refreshments were set before us after a more native fashion than we had perhaps yet seen. The low round table was set before us, on which, besides bread and wine, several dishes were presented. That, however, which we more especially noticed, as illustrating an incident at the Last Supper (John xiii. 26), was the manner in which the thin cakes were used, by folding them together and then dipping the folded piece in a dish of sweets, thus making the bread do the duty of a spoon. We had not seen this done before, and our kind hostess took pains to initiate us into this table accomplishment. We were very soon visited by all the members of the family, of whom there seemed to be at least three generations. They belonged to the Greek Church, but complained very much of the want of a school, and appeared glad to be spoken to on the concerns of eternity.

CHAPTER XLVI.

DAMASCUS, *April* 22.

IN proceeding to Damascus from Zahleh, we returned to the point at which we had before diverged from the main road in order to reach the latter place. This is Stoura, where the Diligences that run between Beyroot and Damascus change horses, and the passengers lunch. From Stoura we proceeded across the Bekaa, some of the party intending to reach Damascus the same night, and others proposing to halt and to arrive at the ancient city of Eliezer on the following morning.

The Bekaa is six or eight miles across. We cross it at the south end, with the snowy Hermon almost immediately before us. The valley formed part of the ancient kingdom of Chalcis, once reigned over by Herod Agrippa, mentioned in the Acts of the Apostles (Acts xxv. 13). After crossing the plain, the road brings you among the mountains of the Anti-Lebanon. For several miles these present a picture of savage grandeur. Huge masses of rock and castellated crags, beetling on either hand, the brown mountain side producing nothing but a low kind of greyish thorn, with a

stream running through the glen by the side of the road—these form the principal and almost only features of the road for a considerable part of the way. I should have mentioned, that in crossing the plain we met numerous parties of Moslems, men and women, in gay holiday attire. This being one of the great Mohammedan festivals, they were making their way to a neighbouring village, where, among other attractions, the miserable spectacle was to be witnessed, called a *Dosch*, consisting in some Sheikh, or very holy man, riding his horse, over the backs of the prostrate people.

By a mistake on the part of our muleteer, who was at present the only guide we had, we halted at a post-house, about five hours on this side of Damascus, instead of a village about an hour farther on the road. We were, however, sufficiently tired and prepared for a rest, as we had been in the saddle about seven hours and a half; our ride over the mountain having been a very cold one, with frequent bitter blasts accompanied with rain and sleet. The young man in charge of the post-house received us very kindly, and invited us to occupy his chamber, which we very gladly did. After a sound sleep we were prepared to start at four the next morning. Our obliging host, who had so kindly given up his room to us, refused to accept of any remuneration, assuring us that what he had done was a pleasure to him. We gave him on parting a bound copy of John's Gospel, with a small Arabic book called "The Master and Servant." The Lord grant unto Assaad en-Nour "that he may find mercy of the Lord on that day!"

The morning was calm and bracing, and we enjoyed the sunrise among the mountains. The road also became now much more varied and agreeable. Within a few miles of Damascus, indeed, it becomes exceedingly picturesque. The rapid and foaming Barady on one and sometimes both sides of the road; poplars and other trees thickly clothing its banks, their dark green foliage beautifully contrasting with the white limestone hills behind; rugged castle-like cliffs rearing their lofty heads high above you; frequent cascades descending from the mountains into the river; green hedges lining the road, from which we plucked the fragrant hawthorn blossom, reminding us of home; numbers of beautiful flowers—blue, orange, and yellow—adorning the path; and, as you approach still nearer to the city, gardens of fruit trees and vegetables, interspersed with patches of corn; these formed the attractive scenery through which we passed. The bright sunshine, the clear blue sky, and the freshness of the morning air enhanced the loveliness of the scene. It appeared to us that the approach to no city we had ever seen equalled for picturesque beauty the approach to Damascus. Our enjoyment, of course, was heightened by the thought that we were approaching, though by a different road and from a different direction, the same city to which the great apostle was journeying in the character of a persecutor, when arrested by the voice from heaven, "Saul, Saul, why persecutest thou me?"

Damascus may be said to resemble Cairo more than any city we have seen. Like Cairo also, it is one of the principal

centres of Islamism. It is in Asia what Cairo is in Africa. Damascus, however, appears a much cleaner and more orderly place than Cairo; and its inhabitants more active, industrious, and comfortable. The houses, shops, streets, and bazaars are all such as to bear a very favourable comparison with those of the Egyptian capital. Damascus also, with its lively and sparkling rivers running through its midst, and its gardens surrounding it on every side, give it a decided advantage over Cairo, and well entitle it to the appellation it has received—"the Diamond of the Desert."

The first place we visited was that part of the wall where, according to tradition, the Apostle was let down by a basket to save his life from his bigoted and unbelieving countrymen (Acts ix. 23, 25). The ancient wall however does not now exist, though its foundations are yet traceable outside the modern one, and parallel to it. The place pointed out was, no doubt, near the scene of that transaction. It is not far from the Jerusalem road; and that part of the city has long been known as the Jewish quarter. We were then conducted to the alleged scene of the Apostle's conversion, or at least the place where he is said to have been arrested by the voice from heaven. It is situated a little off the road, a quarter of an hour from the city, and is indicated by a mass of conglomerate, about three or four feet high, two or three yards broad, and six or seven long, called, from the event which it is employed to commemorate, St. Paul's Rock. Other three places, however, have also been regarded as the scene of the same event. The only one which is now pointed out as

such is in the immediate vicinity of the Christian burial-ground, or indeed within it. Not far from it is shown the tomb of St. George, who is said to have assisted Paul in his escape, and who afterwards became a martyr himself. To the stone altar erected over his tomb the Christians bring their coffined dead previous to interment. An interesting object connected with the Apostle's history is the ancient gate through which he entered the city, being led by the hand by his companions or attendants. It appears to have consisted of a large central arch, probably intended for carriages, and two smaller side arches for foot-passengers. Only part of the central arch is remaining, its place having been filled up with stones, and now forming part of the wall. The side arches are still perfect—that on the south side being filled up like the central one, while the other is open, and forms part of the modern gate. The whole bears evident traces of Roman workmanship. The street on which it opened was doubtless thrice as broad as the present one—a colonnade, of which the remains are still visible, having separated the middle or main thoroughfare from the narrower ones on each side. This street is deeply interesting in the same connection. It is the street "which is called Straight," to which Ananias was directed by the Saviour as the place where he would find the converted persecutor and chosen Apostle (Acts ix. 11). It is nearly a mile in length, extending from the eastern to the western gate, and, as Stanley observes, like the Via Recta in all Syro-Greek or Syro-Roman towns, intersecting the city in the straight line that gave it its name.

A house is pointed out, a little off the present street, but in the direction of the ancient one, as occupying the site of the "house of Judas" where Paul was lodged. The house of Ananias is also shewn in another part of the city.

A very interesting object in Damascus is what is called the Great Mosque. Though evidently smaller than formerly, it is still of great extent. It is conjectured that it may probably have been erected on the site of the ancient temple of Rimmon, to which Naaman makes allusion in his apology to Elisha (2 Kings v. 18); and from which Ahaz borrowed the pattern of the altar he erected in the temple at Jerusalem (2 Kings, xvi. 10, 11). Shortly after Christianity became the religion of the Roman Empire, a large and magnificent church was erected on the site by the Emperor Arcadius in the fourth century. This church, the remains of which are still visible, had doubtless been converted into the present mosque. Part of the old walls are still to be seen; and in the wall on one side is a most beautifully-sculptured doorway, resembling, in the character of its ornamentation, the sculptures of Baalbec, and bearing the inscription in ancient Greek characters, "Thy Kingdom, O Christ, is an everlasting Kingdom, and thy dominion unto all generations." The sacramental cup, among other figures and devices on the large bronzed folding doors, also sufficiently demonstrates the original character and destination of the edifice. You see also the remains of a large and magnificent arch, supported on six Corinthian columns, and surmounted with a pediment carved in a similar manner to the portal on the side of the

church. Many of the columns formerly belonging to the same magnificent edifice are now found in the adjoining streets, built into the walls of the modern houses. The mosque has three separate minarets, one of which is called the minaret of Isa, or Jesus, having been built on what was formerly the belfry of the church. Half way up the minaret is a chamber where the Moslems believe Jesus will stand to judge the world, and where prayers offered are certain of success. Their belief is, that as Jesus ascended from the Mount of Olives at Jerusalem, so he will descend on the Mount of Figs at Damascus. However, another belief is, that the judgment will take place in the valley of Jehosophat, at Jerusalem.

You can ascend the minaret of what, before the massacre in 1860, was a mosque, and obtain a good panoramic view of the city and of the country around. The mosque stood in the Christian quarter; so that you look down upon the houses which have been mostly erected since the massacre, the dwellings of the Christians having at that time been almost wholly burnt down. From the minaret you see the city in its entire extent, with its dark green circle of gardens watered by its seven rivers enclosing it all round, the naked desert stretching far away on the north, east, and south, and the chain of Anti-Lebanon, with the snowy height of Hermon on the west. You have a good view also of the street "called Straight," running in a direct line east and west.

There is here a Moslem Leper's House, which tradition says is erected on the site of the house of Naaman the Syrian.

Kindly introduced by our friend, Mr. Salim Mushaka, assistant of the English consul here, we visited the houses of two of the wealthiest merchants of the city—the one a Jew, the other a Greek. Seen from the street, the houses had no appearance of gentility whatever, the entrance there being by a very plain little door, reminding one of the inspired preacher's caution—especially necessary in the east, but having its application everywhere—not vainly to exalt one's gate (Prov. xvii. 19). The interior, however, like that of houses of the same class in the city, is splendid and beautiful. In the marble courtyard of one of them, the oranges were hanging on the trees, while a fountain, as usual, occupied the centre. The saloons were very artistically and beautifully ornamented, the walls being inlaid with mosaics of various colours and in a variety of patterns. In the lower part of the saloon is a fountain with vases of flowers around its edge. The divans, or cushions, are placed along the end and side walls of a part of the room, which is raised about a foot or more above the rest of the floor, and covered with the richest carpets. The lady of the house in both cases, from the scanty means of education which usually falls to the lot of Eastern females, was unable to converse in any other language than her own, which of course was Arabic.

From these displays of grandeur and elegance we proceeded to visit the Slave Market. Here we found eleven females, all of them, judging from their colour and appearance, from the interior of Africa, more especially Nubia. We saw them in presence of their Moslem keeper, who was

also very probably their proprietor. One in particular had a most unhappy aspect, and seemed to have been in much distress; another was a mother, and had a child in her arms. Her eyes seemed to speak her intense gratitude when we laid our hand on the little one's head, and inwardly implored for it the Divine blessing. All appeared interested while we spoke to them of the Saviour's love, though the keeper indicated his displeasure by asking us why we remained talking with the women. We shook hands in parting with these poor unfortunate sisters, while they expressed their gratitude by putting their hand to their mouth and kissing it.

One of our party having a great desire to visit the distinguished patriot, Abd el Kader, now residing in Damascus, we sent a note to that effect, and received a courteous answer, with an invitation to call upon him at an appointed hour. We were received with great kindness and affability. His views on religion we found to be liberal, and rather latitudinarian. He observed, among other things, that the number of ceremonies generally hides the light of truth from the people. On one of us expressing gratitude for the protection he had afforded to the Christians on the occasion of the massacre in 1860, he replied that it was only his duty, and that he ought to have done more. We had taken with us a copy of St. John's Gospel, of which we begged his acceptance, and for which he thanked us. The mildness of his countenance and affability of his manner agreeably surprised us, and left a very favourable impression.

The American missionaries conduct two Arabic services here on the Lord's day, that in the afternoon being more of the nature of a Bible class. The attendance at the morning service seemed to be about thirty or forty men, and from ten to twenty women. The communicants number about forty in all, of whom the half reside at Damascus, and the rest in the neighbouring villages. In connection with the mission are two schools in the city—one for boys, having eighty scholars under two teachers, and the other for girls, at present suspended from want of a teacher. The mission, which embraces two agents from the Associate Reformed Church in America, and two from the Irish Presbyterian Church, has now existed for about twenty years. It has five schools in Mount Hermon and other villages, with an attendance of about two hundred scholars. A desideratum in Damascus appears to be a high school or seminary for the education of the youth and of the upper classes, and at the same time for the training of young men who may become teachers, missionaries, and pastors. There is, we were told, a great thirst for knowledge, and a school of that description would be sure to be well attended.

We had the pleasure of seeing a number of the girls attending Mrs. Thomson's school assembled in the schoolroom, although it is now the vacation, being the Easter of the Greeks and the Passover of the Jews. The children, some of whom are thirteen or fourteen years of age, and therefore, according to Oriental manners, quite marriageable, sang very sweetly several English and Arabic hymns. The

school has existed only about a year and a half, and is ably conducted by an English lady—Miss James—assisted by a young lady from Ireland, and a native female trained in Mrs. Thomson's school at Beyroot. The scholars, who number about seventy, are all day-scholars, part of them being educated gratuitously. The school is attended by the daughters of some of the wealthiest merchants in Damascus, twenty-five of them being the children of Jewish parents. The education given is as thoroughly Scriptural as that in the mother institution at Beyroot. Besides this school, Mrs. Thomson established a second at Meidan, a district of the city inhabited chiefly by Druses, who expressed a great desire to have their children educated. A school for the blind was also opened by the same benevolent lady. Most of those attending it are elderly women, who, being exceedingly poor, receive along with instruction a small sum of money towards their support. Three Bible women are also employed, one of whom is married to the teacher of the blind. It was pleasant to meet with all these on the Lord's day afternoon in the beautiful court of the establishment, to see their interested countenances while listening to the truths of the Gospel, and to hear them unite in singing evangelical hymns, one of which had been adapted to a native melody of their own.

On a lovely evening we visited the gardens that surround the city, and sat for some time under the shade of their numerous trees, with a stream of living water flowing on each side of us. In such a place one is forcibly reminded

of the words of Naaman, "Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel?" (2 Kings v. 12). Abana is identified with the Barady, of which it forms the principal tributary. Pharpar is believed to be the Awaj, which receives a stream closely resembling it in name, and which, like Abana, gave its name to the river formed by its various tributaries. It was a privilege, before leaving these justly celebrated gardens, to have the opportunity of placing in the hands of some who had come only for pleasure, that Gospel which the Great Apostle of the Gentiles first found in this city himself, and then first communicated to others.

Damascus appears a most important and promising field for missionary labour. Its population is about 200,000; while scattered among the gardens around it are no less than about thirty villages. The minds of many of the people seem to be in a very prepared state to receive instruction. The school conducted by Miss James was commenced at the special request of about twenty families of Damascus, who presented a petition to Mrs. Thomson to that effect. Direct access to the Moslems, however, is still far from being either easy or safe, and acceptance of the Gospel on their part is still attended with considerable danger, especially in a city like Damascus.*

* Since leaving Syria, an affecting instance of the truth of this has come to our knowledge, having taken place in July, 1871, in the case of a Moslem of Damascus who had embraced Christianity.

CHAPTER XLVII.

On board the *Juno*, off the Coast of Asia Minor, *April* 29.

We left Damascus for Beyroot by the Diligence, which starts about four o'clock in the morning. In going to the office we had to traverse nearly the whole of the street "called Straight," which we did on donkeys, and with the aid of a lantern. All was still and silent, and we could not fail in such circumstances to be reminded of the time when the recent illustrious convert to the faith which once he destroyed, at the instance of his friends, availed himself of the darkness and silence of the night to make his escape from the city in this very neighbourhood.

We had entered Damascus by the new Diligence road, and now of course left by the same. The old road conducts into the city over a hill, from which the most striking view of Damascus is obtained, which makes it desirable, when it can be done, to enter the city by that road. It is graphically described by Dean Stanley. Through the arches of a ruined chapel, standing on the summit of the cliff, you look down on the plain, where it is seen in its widest and fullest perfection. The river, with its green

banks, seen at the bottom, bursting forth, and, as if in a moment, scattering verdure over the plain through a circle of thirty miles; while far and wide in front extends the level plain far away on the road to Palmyra and Bagdad, in the midst of which, in a "vast lake or island of deep verdure, walnuts and apricots waving above, corn and grass below," rises, with its white minarets above the trees which embosom them,—the city of Damascus.

The beauty of Lebanon is, perhaps, most strikingly visible as you approach Beyroot on the road from Damascus. The mountains, regularly terraced almost to their pine-clothed summits, their sides either sown with corn or planted with vines, figs, olives, and mulberries, with pleasant and comfortable looking villages in the valleys or on the slopes, and here and there a deep ravine; the city seen in the distance; and beyond all, the blue sea with its margin of yellow sand, make up a view not often to be seen and not soon forgotten. With such a sight before us we can understand how the inspired writers should be led so often to refer to Lebanon as the symbol of beauty, and how Moses should speak of it as "that goodly mountain" (Deut. iii. 25). In coming along the road, however, on the Anti-Lebanon side, we were reminded, by the sight of a hyæna, of "the lions' dens and mountains of the leopards" (Song iv. 8). In many places, too, we found the "snow of Lebanon" still lying in the higher part of the road, the conductor descending at one place to fill a vessel with it, in order to carry it to Beyroot for its coolness (Jer. xviii. 14).

We left Beyroot for Constantinople on the following day by the Austrian steamer *Juno.* We were accompanied to the ship by Mr. Waldmeier, who now acts as inspector of Mrs. Thomson's schools in the country, and whose kindness, as well as that of Mr. and Mrs. Mott, had rendered our stay at Beyroot so agreeable. The weather was beautiful, and our sail was, as the captain observed, like that on a river.

The place at which the vessel first cast anchor, and where we landed, was the island of Cyprus. Larnaca, a poor-looking place, though the principal town on the island, is the ancient Citium ; a name probably derived from or identical with the Scripture "Chittim" (Jer. ii. 10), apparently used as a general appellation for the islands of the Mediterranean. We were much interested in visiting the antiquities of the island belonging to the American consul, who has been successful in discovering the site and remains of an ancient celebrated temple of Venus, the principal deity of Cyprus. The excavations show the island to have been anciently in the possession of successive masters. We were informed that the Greek Christians here still keep up the practice of their Pagan ancestors of celebrating the anniversary of Venus's rising out of the foam of the sea and stepping upon the island—in other words, her mythological birth. The feast continues for three days, during which the inhabitants go down to the sea-shore, eat sweetmeats, indulge in mirth, and make mutual compliments. We found that nothing has been done for some time in the way of evangelistic

effort, or of disseminating Gospel truth. A gentlemen from Scotland, however, kindly undertook, with the aid of his assistant in the Bank, to do what he could to circulate religious tracts, which we promised to get sent to him for that purpose.

We anchored also off the island of Rhodes, but had not sufficient time afforded us to go on shore. Its fortifications are still partly standing. There is no trace of the great Colossus at the entrance of the harbour. The population of the entire island is about 30,000, of whom by far the greater part are Greeks.

We are now on the track of the great apostle of the Gentiles in his last recorded voyage—that in which he was taken as a prisoner to Rome—which greatly increases the interest of our present sail. The Adramyttium vessel which conveyed the apostle, after leaving Cyprus proceeded to Myra, in Lycia, and there another received him,—one from Alexandria sailing direct for Italy (Acts xxvii. 5, 6).

Since leaving Rhodes we have kept almost close to the Coast of Asia Minor, and have just passed Cnidus on our right, the point to which the apostle's ship had almost arrived, when, on account of the contrary wind, the captain bore to the south, and sailed under Crete, over against Salmone (Acts xxvii. 7). Of Cnidus, we now see only a single old wall remaining. Some excavations were recently made here by some English gentlemen, but without results.

We have now the Island of Cos, anciently Coos, on our left, the birthplace of Apelles the painter and of Hippocrates

the physician. We pass the site of Halicarnassus, the birthplace of Dio the historian, at the base of a promontory jutting far into the sea. The coast here is entirely rocky, as are also the islands with which this part of the Mediterranean is so thickly studded. The hill sides are comparatively bare, having not a single tree growing on them, and only a very scanty herbage.

As we proceed on our voyage, we have on our right the ancient Miletus, where Paul, in his last voyage to Jerusalem, sent for the elders of Ephesus, and delivered to them that memorable address which Luke, who accompanied him, has recorded (Acts xx 17). At the same time, we have in the distance on our left, the never-to-be-forgotten and much endeared Isle of Patmos, honoured as the place where the banished apostle enjoyed, in vision, the sight of his beloved and now glorified Master, and heard the last utterances of His lips that were to be recorded for the Church's instruction and comfort till he shall come again (Rev. i. 9). *There*, among those barren rocks, more than any other place on earth, was heaven opened to the view of man. From them have gone forth voices which have sustained, comforted, and gladdened the people of God in every age. *There* were indited those precious letters to the seven churches of Asia, which, with their solemn warnings and animating promises, are still made the channels of life to millions. *There* was first uttered the gracious declaration, which is as fresh and efficacious to-day as if only given yesterday for the first time—" Behold, I stand at the door and knock; if any man hear my voice and open

the door, I will come in unto him, and will sup with him and he with Me" (Rev. iii. 20). And *there* were first heard those well-known words, which, for nearly eighteen centuries have robbed death of its sting, and irradiated the darkness of the tomb—"Blessed are the dead which die in the Lord from henceforth; Yea, saith the Spirit, for they rest from their labours and their works do follow them (Rev. xiv. 23).

We are now passing Samos on our right, the birthplace of Pythagoras, which was also visited by Paul on his return journey from Macedonia (Acts xx. 15). We have already passed Trogyllium, where he tarried for a night previous to his landing at Miletus, both on the mainland. Chios, the place mentioned as that over against which he came the day before arriving at Samos, we passed on our left during the night. The island has long been celebrated for its vineyards. Its wines were among the most esteemed by the ancients; and its raisins are now exported to Britain. It is one of the places that claim the honour of having given birth to Homer. A cave is shown in the island where he is said to have taught a school. We anchored off Smyrna the following morning, and went immediately on shore.

Smyrna, standing at the extremity of an arm of the sea, is built along the shore around a noble bay which has thus been formed. Behind, and on either side of it, are mountains slightly clothed with herbage, and in some places with trees. Its situation is most favourable for a flourishing city, which Smyrna has always been. Its population, including three villages in the neighbourhood, viz.—Bournabat, Bouja, and

Sedikieui, which contain the residences of the merchants, is estimated at about 200,000. Of these, the great majority are Greeks, 6000 being Armenians, 15,000 Jews, and an ever decreasing number of Turks, now said to amount to 45,000. The streets and houses are more European than Oriental in their appearance. The hill behind the city, called Mount Pagus, is crowned with the extensive ruins of a castle, dating from the middle ages, though constructed of older materials. A portion of the walls is composed of very large stones, and believed to belong to the Roman period. Behind the hill flows the river Meles, immortalized by Homer. On the rising ground behind the city stands a solitary cypress, marking the spot where the venerable Polycarp received the crown of martyrdom. It is on the site of an ancient stadium, or amphitheatre, and therefore more likely to have been the place where he suffered, than that where, as tradition says, he was buried. Among the same hills, though more to the north, is shown the tomb of Tantalus, near the site of a very ancient city of that name. The tomb is coniform, and indicates the origin of vaults or arched sepulchres. Cyclopæan walls are also seen in the neighbourhood, with other specimens of primitive vaulting. Behind the hills, which overlook and flank the city, is the fertile and extensive plain of Magnesia, the celebrated battle-field of ancient history. On the other side of the hills, at what is called the Nymphæon, is an ancient statue of a warrior, supposed to be that of Sesostris. Near Magnesia, behind Mount Sybilus, is also a statue of Niobe, hewn out of the rock, with a natural stream of water running

over it in spring; so that the poetic idea of Niobe being in her intense sorrow turned into stone, seems represented in the statue, while suggesting the scriptural truth that "the sorrow of the world worketh death" (2 Cor. vii. 10). At the foot of a hill with two peaks, called "The Two Brothers," is a hot spring, which, right or wrong, has received the name of the Bath of Agamemnon. The Church Missionary Society has here two labourers, the Rev. Mr. Walters and his son. The Rev. Mr. Eppstein, an agent of the Jewish Society, also conducts an English service at Bournabat, a village containing about 15,000 souls. His Jewish service in the Hebrew language is held in his own house. The Church of Scotland has also two labourers especially devoted to the salvation of Israel. The Rev. Mr. Spence conducts a service for Jews in his own house, while his assistant, Mr. Spaet, besides teaching a school and acting as colporteur, conducts a service in Judæo-Spanish in the school-room every Saturday. The number of converted Israelites here, after above thirty years of faithful labour, is still small. The fruits of those labours, however, are not to be reckoned by the number of baptized Jews found in the various Christian churches in the city. The Americans had a mission station here for the Armenians, which, however, proved unsuccessful, and was abandoned: Mr. Hagop, an Evangelical Armenian, now carries on the work. The Kaiserswerth Deaconesses have here a very valuable educational institution. The premises are beautiful, and kept with perfect neatness, cleanliness, and order. We saw the dining, music, reunion, and class rooms, and the

dormitories. The number of children in the establishment is two hundred and forty, of whom thirty-six are orphans, and seventy-five are day scholars; the rest being boarders, whose pay makes the whole self-supporting, and also supports a school for poor Greek children, containing from eighty to ninety scholars. There is here also a native evangelist and colporteur, Philipo Lisha; and a Greek school taught by a native of Zante, containing 152 scholars, of whom all are Greeks except eleven. It is pleasing to find so much being done for the evangelization of that city, whose ancient church received so high a commendation from the Lord Himself—"I know thy works, and tribulation, and poverty; but thou art rich (Rev. ii. 9).

Besides the English, there is also a German and a Dutch Protestant community here, making in all a Protestant population of about a thousand souls. The number attending Protestant places of worship is from three to four hundred, while about eight hundred children are receiving instruction in Protestant schools.

It is remarkable that a Christian church has continued to exist in Smyrna, and Smyrna itself to be a flourishing city up to the present time, while Ephesus exists only as a ruin, or a few miserable huts. The church of Smyrna, however, has not retained the spiritual character given to it by our Lord. Bigotry, superstition, and ignorance have characterized it, as well as the other Greek churches of Asia Minor. The Jewish quarter, placed in the midst of the Moslem one, tells its persecuting character in relation to that people. The

missionary here, in his evangelistic tours through the country, finds a readier access for the Gospel among the Turkish-speaking Greeks of the interior than among the Greek-speaking population of the coast.

We are now opposite Dardanelles, at the entrance of the straits which are named from it. During the night we passed Mitylene, on the Island of Lesbos, on our left; and north of it, Assos, on the mainland, on our right. Still farther north is Troas, or New Troy, ever memorable as the place where Paul received in vision the first intimation that he was to cross over to Europe and preach the Gospel there. "Come over unto Macedonia and help us," are words which, first heard here, have become in our days a kind of motto for all foreign missionary operations (Acts xvi. 8, 9).

We have now just entered the region, of all others the most celebrated in classic story, the scene of the ten years' siege of Troy. There, on our right, is the plain in which Ilium, the ill-fated city of Priam stood, which, for ten long years resounded to the clash of arms and the shouts of contending armies. There, in those waters lay the Grecian fleet. That mound close to the sea, now without its apex, marks the tomb of Achilles; that other, farther from the shore, the tomb of his friend Patroclus. On the other side of us is the Island of Tenedos, memorable for its connection with the stratagem of the wooden horse, by means of which—according to Virgil—Troy was at last taken and destroyed. A little farther to the north-west is the Island of Imbros; and beyond, the snow-covered Samo-

thracia, where Homer represents the gods as watching the progress of the war. On the Asiatic side, is the snowy summit of Ida, where the strife of the three goddesses gave occasion to the decision of Paris and the war that followed. With such deities to worship, what was likely to be the state of Greece, Asia Minor, and Rome? The first chapter of the Epistle to the Romans affords the answer.

We have just passed the narrowest part of the straits, where Abydos stood on the Asiatic shore, famous for the story of Hero and Leander. Two fortresses guard the opposite points where the shores make the nearest approach to each other. Gallipoli and Lampsaki, the ancient Lampsacus, stand on opposite sides of the straits as they unite with the Sea of Marmora—the former being on the European, the latter on the Asiatic side. From Gallipoli the straits sometimes take their name.

CHAPTER XLVIII.

CONSTANTINOPLE, *May* 4.

AFTER a pleasant voyage of about five days we entered the Golden Horn. The scene, with the sun just rising upon the magnificent bay, was extremely beautiful. The placid waters of the bay, bearing a multitude of vessels of every nation upon their bosom; light and elegant caiques moving to and fro with their picturesquely-clad rowers; Stamboul, with its domes and minarets, palaces and mosques, gardens and cypresses down to the sea shore; and, on the opposite side of the harbour, the European part of the city clothing the side of the hill, with Galata at its foot and Pera on the heights; all give it a kind of fairyland appearance, to which, as yet, we have seen nothing equal.

Disembarking in one of the numerous caiques that are continually plying the harbour, we go ashore at Galata, and after having our luggage examined at the Custom-house, we follow our hammâls, or porters, up the steep streets to Pera, which may be called the European quarter, and in which the hotels are situated. We leave the hotel, however, and proceed with a guide to the house of a friend in Hasskieui.

Hasskieui is the Jewish quarter, where also a large number

of Scotch and English engineers, shipbuilders, &c., have their residence. The Church of Scotland has here four labourers, two of whom are ordained ministers, one taking special charge of the Presbyterian population from Britian; the other that of the more distinctive Jewish Missionary work. This chiefly consists at present in revising the Judæo-Spanish translation of the Bible, holding a service in that language on the Jewish Sabbath, and visiting the Jews in their own families, in cafés, shops, &c. The other two agents are converted Israelites; one of them, Mr. Brandeis, a Chrischona brother, having charge of the Jewish school; while the other labours as an evangelist in connection with the other missionaries. The school—which consists for the most part of the children of poor Jews—has on an average, from fifty to sixty scholars, most of them girls. The medium of instruction is Judæo-Spanish; most of the Jews in this part of the city being Sephardim, or Spanish Jews.

Our first visit was to Eyoob, a suburb of the city on the opposite side of the Golden Horn, so called from Aboo Eyoob Khalid Ansaree, a companion of the troops, who was killed in the seven years' siege of Constantinople by the Arabs in 672, and who had predicted that a Turkish emperor, who should conquer Constantinople, would find the tomb of Aboo Eyoob Khalid, and render it glorious in the eyes of the world. The Sultan Mahmoud II., after the conquest of the city in 1453, hearing of this prediction—probably pretended—sought for and found a tomb with the very name inscribed on it, and immediately had a mausoleum, and subsequently a splendid mosque, erected over it; ordaining, at the same

time, that all his successors should, on their succession to the throne, gird on a sword in this mosque as their installation into office. The present edifice in which this ceremony takes place, and which has been but recently erected, is a mausoleum of pure white marble, consisting of a suite of apartments. One sees through the windows the richly fitted up and carpeted chamber in which the sword is given; as well as those containing the tombs of the Sultans and the members of their families. These tombs are rather catafalques, covered with the richest red velvet embroidered with gold, and with several magnificent Cashmere shawls, and surrounded by a railing of mother-of-pearl. The mosque which Mahmoud erected here was constructed, like most of the ancient mosques of Constantinople, out of the materials of Christian churches.

Perhaps the principal object of interest in Constantinople is the mosque of St. Sophia. This celebrated mosque was originally a wooden church, built by Constantine the Great, which, after being burnt down under the Emperor Arcadius, was rebuilt by his son Theodosius, and after being a second time consumed, was restored by Justinian in its present state in the year 538. The dome, semi-domes, galleries, and colonnades of this temple, with their magnificent columns and mosaic work, give it a most imposing appearance. Among the columns are eight porphyry ones, which were brought from the Temple of the Sun, built by Aurelian, at Baalbec, six of green jasper, from the celebrated temple of Diana at Ephesus, and others from Troy, Athens, and

the islands of the Archipelago. These, though taken from different places, yet preserve a perfect symmetry, and seem to be the work of the same hammer, except in the case of some of the capitals which have since been replaced by others. Around the galleries, which were intended for catechumens and women, runs a beautifully-carved balustrade of marble, the crosses sculptured on the inside having been mostly effaced with the chisel since the church fell into the hands of the Moslems. With the exception of a representation of the Supreme Being in the centre of the dome, and of four great cherubims in the corners of the arcade, now scarcely visible by the naked eye, all the figures in mosaics have been obliterated. The interior walls are embellished with very fine jasper, porphyry, and other stones, while the part of the dome above the windows is all covered with golden glass, called *mosion.* The pavement is composed of slabs of marble, jasper, and other stones of different colours, part of it, however, having been removed, while that which remains is hidden from the view by carpets. Of the folding doors, the largest, which are of white marble covered with bronze, are now sunk below the level of the ground, and are consequently never moved. The length of the building is about twenty-seven feet, the breadth two hundred and forty, and the height to the centre of the dome, one hundred and ninety. It has been repeatedly injured, and parts of it overthrown by earthquakes. The great dome, which was originally spherical, was rebuilt by Justinian himself, after being thus overthrown; and was it as then made twenty feet

higher than at first, it is now consequently oval rather than spherical. The whole has a clumsy appearance from the outside, in consequence of the various buildings that have been added to it, but internally it possesses a marvellous beauty, and will bear a favourable comparison with any of the great temples in Christendom. It is adorned—perhaps we should say defaced—by four tall needle-like, but not inelegant minarets. It was in the church of St. Irene, near to that of St. Sophia, and subsequently converted into an armoury, that John the Golden-Mouthed delivered his eloquent and stirring discourses.

The Old Seraglio is usually visited along with the Mosque of St. Sophia. This edifice, however, having been destroyed by fire, it is only the old walls and the site of the building that we can now see. On this site, where once stood the baths of Arcadius, the residences of the ministers and other officials connected with St. Sophia, together with three churches, the Sultan Mahmoud, after the conquest of the city, built with the materials of several ancient edifices which he demolished for that purpose, a large and magnificent palace, which served for the residence of the women of deceased sultans, and, subsequently, a still larger palace of his own. This was enlarged by succeeding sultans, until it covered a large space down to the sea-shore, the whole consisting of a multitude of handsome edifices, baths, mosques, summer and winter houses, interspersed with forests of cypress and other shady trees, all combining to render it a place of exquisite beauty.

Other principal mosques here are the Mahmoudieh, built by Mahmoud in 1465, with the old materials of the Church of the Apostles, which had been rebuilt by Justinian, but which Mahmoud demolished for his own purpose; the Mosque of the Sultan Bajazid, constructed in 1489, out of the materials of magnificent churches, containing twenty colossal columns, all monoliths, ten of them of a very highly valued green stone, six of granite, and the remaining four of jasper; the Mosque of Selim I., built in 1520 by his son Soliman, mostly of materials brought from the ruins of ancient Troy, and the Trojan Alexandria; the Mosque of Soliman I., finished in 1556, the materials being mostly taken from the church of St. Euphemia, in Chalcedon, among which are four large columns of porphyry, sixty feet high; the Mosque of Ahmed I., built in 1610, having in it two hundred gilded pictures, ornamented with jewellery, and containing the names of the prophets of Islam; Ahmed himself, it is said, having assisted in the construction of it every Friday.

Another place one visits with interest is the Hippodrome, or ancient circus, at Maidan, the only vacant space of any extent in ancient or in modern Constantinople. The Hippodrome was commenced by the Emperor Severus, and finished by Constantine the Great. The Emperor's seat was supported by eighty large columns, and on either side of these were the Verts or Greens, and the Veneti, two factions who were constantly exciting revolution and strife in the city, and who finally brought the Greek empire to ruin.

Of the numerous columns, statues, and other works of art which adorned the Hippodrome, only three remain. The first is a granite obelisk, about sixty feet high, covered with hieroglyphics, fellow of the one still standing at Heliopolis. It had been erected about 1736 B.C., in front of the Temple of the Sun in that city, and was brought from thence by Theodosius the Great in 390, or about two thousand years after its erection. The pedestal represents on one side Theodosius, with his wife and two sons, Honorius and Arcadius, sitting and receiving the submission of his enemies; and on another, the machinery employed in the erection of the obelisk, the Hippodrome itself, and all its embellishments, with a Greek and Latin inscription, intimating that Theodosius had employed Proclus to raise the column which had been lying on the ground, and that Proclus had done this in thirty-two days. The second ancient monument is the green spiral copper column brought by Constantine the Great from Delphi, consisting of three entwined serpents, of which only a small part remains, the heads and tails being wanting. The summit of the column was originally crowned with a golden tripod, which the Greeks had consecrated to Apollo out of the tenths of the spoil taken after the battle of Platæa. The third is the ancient Colossus, composed of square stones, originally covered with plates of gilded copper, the marble pedestal bearing a Greek inscription to the effect that the Emperor Constantine restored and beautified this marvellous column already injured by time. This copper colossus, being about ninety-

four feet high, is said to have been as great a marvel as that at Rhodes. The copper was removed after the conquest of Constantinople, while the stones have partly fallen out, and the column itself is now out of the perpendicular—a singular relic of hoary antiquity.

Other monuments in the Hippodrome were the four horses of Corinthian brass, brought from Corinth by the Roman consul, subsequently placed on the triumphal arch of Nero, then on that of Trajan, afterwards set up in the Temple of the Sun, and then brought by Constantine to the Hippodrome, from whence they were carried to Venice in 1203, and from thence to Paris in 1797, but were restored to Venice in 1815, where they are still to be seen standing in front of the church of St. Mark.

CHAPTER XLIX.

CONSTANTINOPLE, *May* 6.

CONSTANTINOPLE was originally founded, according to Eusebius of Pamphylia, six hundred and eighty-five years before Christ, by Byzas, King of Megara, and from him called Byzantium. The city underwent many reverses of fortune from conflicting nations till Constantine the Great visited it after defeating Licinius, and, on observing its advantageous situation, resolved to found there a new city which should bear his name, and be the metropolis of his empire. To this new city he transported all the masterpieces of art which adorned the various cities of Greece and Asia Minor, such as columns, statues, monuments, and trophies, and erected in it magnificent edifices by the most skilful workmen of the period.

Hasskieui, where we are now living, is a large suburb inhabited to a great extent by Jews, as it appears to have been for many centuries. Near it is the arsenal of the fleet, which brings to this quarter many British workmen and their families. Next to this is another suburb called Kassim Pasha, from a vizier of that name, who, in 1525, under

Soliman the Great, built and populated it. After this commences the large and important business quarter called Galata, from the Gauls, it is said, who settled here under Brennus, 270 B.C., its ancient name having been Sykai, from the large number of fig-trees that grew there. The Genoese, after urgent solicitations, obtained from the Emperor Michael Palæologus the favour of being allowed to establish a colony here for their commercial interests, but were expelled by Mahmoud after the capture of the city. The present mercantile character of the locality is a fruit of the Genoese possession. So also, in part at least, is the lofty tower you see still standing there, and which we ascend in order to obtain a complete and extensive view of the city. The tower, however, was originally built by Anastatius, and only subsequently enlarged by the Genoese in 1446. Its ancient name was the Tower of Christ. It was repaired by Selim III. in 1794, after having been greatly injured by fire; and, after being again burnt, was rebuilt by the Sultan Mahmoud in 1824.

Next to Galata is Top-khaneh, formerly a great foundry for cannon, and the artillery barracks, but magnificently embellished by the present Sultan in 1866. After Top-khaneh comes Fonduklee, the ancient Argyropolis or Silver City, a name given to it in the reign of Arcadius from its pleasantness and beauty. It is built on the spot where the ancient Byzantines celebrated the feast of Ajax, the son of Telamon. After Fonduklee is Dolma Baktcha, the ancient Jasonion, so called from Jason, who is said to have gone

ashore there with the Argonauts in their expedition to Colchis for the Golden Fleece. Here you now see a very beautiful and splendid marble palace of the Sultan.

We have now, however, got out of the Golden Horn and entered the Bosphorus, with its magnificent scenery on both sides. The hill sides are covered with trees and verdure, palaces and villages down to the water edge reminding one of the lakes of Italy and Switzerland. A little farther on we come to the place where the Bosphorus narrows, and where Europe and Asia approach nearest to each other. Here Persians, Goths, Latins, and Turks have at different periods passed over between the two continents. The large village on our left, as we steam up the Bosphorus, is Bebek, where the American mission formerly had its theological college, which is now exchanged for a high school for the natives. The building which you see on the heights, now in the course of erection, will form the new premises. It was near this place that Darius crossed over into Europe by a bridge of boats. Farther on towards the Black Sea we come to the village and gulf of Therapia, originally called Pharmaceus, from the circumstance, it is said, of Medea, the daughter of Œetes, King of Colchis, having arrived here with Jason after *drugging* to sleep the dragon which guarded the Golden Fleece. It receives its present name from the beneficial effects of its salubrious air. The beautiful palace you see, built like the others down to the water edge, is that of the English ambassador. Farther up, and very near the Black Sea, are the "Dark Symplegades," or Cyanean Isles,

where is the *Pharè* or lighthouse on the European side, called Pharanaki. On one of these islets is a Greek altar, having bulls' heads sculptured on it, with the Latin inscription, "Divo Cæsari Augusto." It once formed the pedestal of a column in honour of Apollo.

Returning by the Asiatic side, you first observe at the mouth of the Black Sea the promontory called Koom Burnoo, the ancient Argyræon, where the Argonauts, in their expedition to Colchis, are said to have taken, according to the oracle, the stone anchor, and cast away the wooden one they had brought from Cyzicus. At Cuscunjak is the place where Io, the daughter of Inachus, is said to have crossed the straits in the form of an ox, thus giving them the name they have continued to bear; Bosphorus implying "the Passage of the Ox." She is said to have afterwards gone to the extremity of the Golden Horn, and there to have brought forth Keroes, or the Horn, thus giving its present name to the port. Farther still to the south is Scutari the ancient Chrysopolis, so called either from its wealth, or from Chrysis, the son of Chryseis and Agamemnon. Here reposes the dust of the English soldiers who died in the Crimean war, giving to the place an interest which it would not otherwise possess. There is here also an immense necropolis of the Turks in the midst of a forest of cypress trees. Still farther on, towards the extreme point of the Bosphorus, where it joins the Sea of Marmora, is Kadekieui, the ancient Chalcedon, once the rival of Byzantium, in whose church of St. Euphemia was held the Fourth General Council.

Stamboul is Constantinople Proper. It lies on your left as you approach and enter the Golden Horn. It is that part of Constantinople which contains the principal mosques and public edifices. The Bazaars also are in this part of the city. These resemble those we have already seen in Cairo and Damascus, though they exceed them in spaciousness, order, and extent. They consist of a multitude of arcades or covered streets, crossing each other at right angles, and lighted only by apertures in the roof at short and regular intervals. They afford a cool and agreeable shade during the heat which prevails a great part of the year. Each trade has its own particular street, or rather its own bazaar. It is between Stamboul and Galata that the principal shipping lies, namely, at the entrance of the Golden Horn, which here, as well as at another point farther to the west, is crossed by a bridge of boats. The Horn extends about four miles into the land. At its termination is the favourite place of resort on holidays, especially for the Turkish women, who in crowds visit the "Sweet Waters" on the afternoon of Friday, the Moslem Sabbath. The beautiful scenery of the place, with the gaily-dressed crowds that assemble there, render it one of the sights of Constantinople. On the evening of such a day the Golden Horn presents as lively and picturesque an appearance as any part of Vanity Fair is capable of doing. The placid waters of the harbour are then covered with light and elegant Caiques, variously coloured and decorated, conveying the pleasure parties in their bright Oriental attire to their homes. These ornamental

skiffs, however, are now greatly superseded by the much less picturesque steamers that continually ply the harbour, starting at short intervals from the first bridge of boats, and calling at the various stations on both sides of the Horn.

Engaging a caique we crossed over to Scutari to witness the performance, or as they themselves regard it, the worship of the Howling Dervishes. The performance much resembled the zikr which we we had seen in Cairo, only with a greater proportion of barking. The performers, of whom there appeared to be twelve or fourteen, including one or two boys, stood in a row. Four, most of them elderly, sat in the middle of the floor singing, while the rest were throwing their heads and barking. In the opposite part of the mosque several persons, and among them one or two children, prostrated themselves on the ground, while one, who seemed to be a leader, passed his foot over their bodies, and actually stood upon them with both feet. The object, we understood, was to impart a blessing, and more especially some physical cure.

A similar visit is made to the mosque of the Dancing Dervishes in Galata. Their extraordinary performance is much more agreeable to look at than the former. Those who took part in it might be about twenty, including one or two boys. Their evolutions were performed to tolerably good music, which appeared to consist of a sort of violin, a flute, and a tambourine or small drum. At first they sat in a row on the floor against the wall, motionless and still, with their heads bent forward, as if in deep devotion. They then,

after a time, rose and walked gravely round the circular area of the mosque two or three times in single file, making, as they passed, respectful salaams to the sheikh, who sat or stood at the opposite end. They then again sat down as before, and, after a few minutes, rose and put off their large dark-coloured cloak, displaying a whitish dress consisting of a jacket, waistcoat, and wide-bottomed skirt, all apparently of the same material. Thus arrayed, and in their peculiar white sugar-loaf felt cap, they came forward in the same grave and serious manner into the area, and, with both arms stretched out in opposite directions, only the one somewhat higher than the other, as if receiving from God with one hand and dispensing to men with the other, they began to move round the area, every part of which they now occupied, in a rotatory and not ungraceful manner, without any confusion; at first slowly, and then, by degrees, more rapidly. They then sat down again in their former place, the music still continuing. After thus resting for a short time, apparently in silent meditation, they rose and repeated the performance, but with a more rapid motion than before. This done, the performers again sat down; and, after prayers were gravely recited by one of their fraternity, standing in the middle of the area, the strange service terminated. Each then went up to the sheikh, kissed his hand, and, walking backwards, took his place in a row which was thus formed round the area, kissing the hand of those who preceded him, and receiving their kiss and salaam in return. With all their gravity and apparent devotion, however, these

dervishes are said to be very licentious as well as fanatical men.

Another object of some curiosity is the place where the effigies of the Janisaries are exhibited. That formidable class of men is here represented in full-sized figure, under a great variety of character and costume, from the *Agha* that ruled the palace down to the *sakka*, or water carrier. One of the figures is that of a Janisary, sitting with a head of Indian corn roasting on a portable fire before him, and beside him some small silver coins. This man was in the habit of compelling the passers-by to purchase his roasted corn, their refusal to do so being punished by the loss of their head. So terrible was the character of the class, and to such a formidable pitch of power had they attained.

CHAPTER L.

On board the *Schild*, off Syra, *May* 8.

THE population of Constantinople, which we have just left, is estimated at 1,200,000. Of these the half are Turks, the rest being Greeks, Jews, Armenians, and Europeans in general. The number of Jews is said to be about 70,000, of whom about 20,000 are in Hasskieui, most of them very poor. The Free Church of Scotland had formerly a Jewish mission here, which, from want of men and other circumstances, was abandoned and handed over to the Scottish Establishment. The present mission school is yet in its infancy; but, conducted as it is, in the spirit of love and self-sacrifice, faith and prayer, there is every prospect of its proving the means of much good.

The Free Church Jewish mission carries on its operations in Galata and Pera among the German and Italian Jews. The Rev. Mr. Tomory conducts a German service for their benefit twice every Sabbath in an upper room, which serves as a chapel. A Jewish church and congregation has, indeed, been established here for many years. The number of church members at present is upwards of twenty, besides many

who are mere hearers. In connection with the mission, there have already been about fifty adult persons baptized. The schools connected with it appear to be in a very encouraging condition. Both the boys and girls in the respective schools exhibited a very considerable amount of Scripture knowledge and apprehension of the plan of salvation. The number of children attending the schools is at present about 180. A work of Jewish evangelization is also carried on in connection with this mission by Mr. Lanzman, himself also a converted Israelite. Mr. Neumann labours in the same field, in connection with the London Jewish Society.

The American missionaries here have for their object the evangelization of the Armenians and Turks. Their theological seminary, formerly at Bebek, has been transferred to the interior. Instead of this there is now a college, or high school, with about four or five teachers and about a hundred pupils. Of the seventy boarders, one is the son of Moslem parents, while another, the son of a Turkish effendi, has been promised. The college is not, strictly speaking, connected with the mission, nor is evangelization the avowed aim. The instruction, however, is thoroughly scriptural, the Bible being constantly read in the school; while the establishment is conducted entirely on Bible principles, and a Christian influence is brought to bear on the young who attend it. At the head of the institution is Dr. Hamlin, a sufficient guarantee for its character. The new premises, now in erection, will be capable of containing three times as many pupils as those at present occupied. The boys are

from various parts of Turkey ; most of them, however, from the immediate neighbourhood. The venerable Dr. Schauffler is not now employed in any specific department of the work, though still devoting his high intellectual powers to the advancement of the Redeemer's kingdom and the salvation of souls. Dr. Riggs is engaged more especially in Bible translation. Mr. Pettibone and others labour as missionaries among the Armenians and Turks. In connection with the mission a Bible depôt is kept, and various colporteurs employed, as also a Bible woman, who, as well as her husband, is a convert from Mohammedanism.

The Church Missionary Society has also an agent here, who labours among the Turks. Under Dr. Kölle are several colporteurs, who seek, by the sale of the Word of God, and conversation with the people, to win them to the Saviour.

There is also a Bulgarian mission, which has its head quarters here. This mission belongs partly to the American Board and partly to the Methodist Episcopal Church of America. The former has six labourers in the field, among whom is Dr. Riggs ; the latter has three, of whom Dr. Long is one. Various small congregations of Bulgarians have been formed, rather, however, as a matter of self-preservation than as an object aimed at by the mission. In the Protestant Bulgarian congregation in Constantinople there are from twenty to thirty members. The circulation of the Scriptures is vigorously prosecuted by the mission.

We are now proceeding to Athens, and are again on the

track of the great Apostle. It is probable he passed this way when coming down from Macedonia to Athens, as we are now doing from Constantinople to the same city. Athens! the city so renowned for its wisdom and philosophy, its arts and sciences, its laws and civilization; the city of Socrates, and Plato, and Xenophon, and Aristotle. In Athens, in those magnificent monuments of art, which, though greatly mutilated and shorn of their original splendour, have survived to the present time, one will see, what the world is in its greatest glory, and what mere art can produce for the interests of the people.

We visit Athens at a peculiar juncture. Greece and her people are at present in everybody's mouth, in consequence of the terrible tragedy recently enacted by brigands near the plain of Marathon. The melancholy event discovers a deplorable state of things existing in Greece.

Syra, now before us, where we change our vessel for one sailing to Athens, is a small island containing one of the principal towns of Greece. The city stands at the extremity of a large and beautiful bay. The houses are built along the shore, and on the slopes of two or three hills. One of these hills is pretty high, and the houses are built to the very summit, which gives the city a very beautiful and picturesque appearance. Several lofty hills rise behind and on one side of it, which also add to the beauty of its situation. Along with Tinos, another island not far distant, it forms the see of an archbishop. It is the present prelate of this island who has lately visited England, and who has been so

cordially received, by those especially who desire to see a union effected between the Greek Church and the Established Church in our own country.

The Church Missionary Society has an agent here in the Rev. Mr. Pilner, who has quietly laboured for many years. The population of Syra is about thirty thousand, who are all either Greeks or Roman Catholics. About four thousand of the inhabitants are Italians, the rest are mostly Greeks. Here one ceases to hear the muezzin calling to prayer, as no Moslem is allowed to reside in the island. There is at present a considerable number of vessels lying in the harbour, which, with the boats plying to and fro, add to the picturesqueness and interest of the scene.

The setting sun has just crimsoned the bay with the reflection of his beams, and now the lamps are being lighted along the quay. May the light of Divine truth soon enter every city, village, and dwelling in the interesting land which we are now approaching!

CHAPTER LI.

ATHENS, *May* 10.

THIS morning the sun rose beautifully over the island of Zea, the ancient Ceo, which we were then passing. Rocky islands, and the coast of Attica, with its classic memories, are constantly in view as you enter and pass up the Saronic Gulf, or Gulf of Ægina. The first striking object that meets your eye is the ruined Temple of Minerva, on the Promontory of Sunium, now Capo Colonni. This temple, constructed of white marble, and standing as it did on a raised terrace on the highest point of the cape, was visible at a great distance, and appeared, as Dr. Wordsworth expresses it, as the portico or vestibule of Attica, reminding the stranger, as he approached Athens from the sea, thathe was entering a land illustrious for its skill in the fine arts, but at the same time a land wholly given to idolatry. The latter, rather than the former, would be present to the mind of the Apostle as he came in sight of the edifice, though not insensible to the beauties either of nature or art. The temple had originally six columns at each front, namely, at the east and west ends, while the number at the sides cannot now be

clearly ascertained. Of the whole, nine are still standing on the south side, three on the north, and two, with one of the antæ or wings, on the east. Like all the other temples of Greece, it proclaims, in its ruin and desolation, that the Word of God is true which declares, "The gods that have not made the heavens and the earth, shall perish from the earth and from under these heavens" (Jer. x. 11).

The next object that arrests your attention is the mountain range of Hymettus, with the more distant one of Pentelicus; the former celebrated for its bees, which still continue at their work in producing, as we can testify, the most delicious honey; the latter, for its marble quarries, which have yielded those creations of art that have won the admiration of men in all ages, but whose workmen have passed away, and, unlike the bees, have been followed by no successors.

There, on our left, lies the island of Ægina, with its lofty conical mountain at its southern angle, now called Oros, or the Mountain, because the loftiest in the island. On the summit of the mountain is a chapel dedicated to the prophet Elias. Æacus, king of Ægina, is said to have repaired to this spot in a time of great drought, and to have prayed to Jupiter, in the name of all the Hellenic nation, to send rain. The request being granted, the temple was gratefully erected to Jupiter, as the god of all the Hellenic people. The peak of the mountain, it has been suggested, would be sufficient to give intimation of approaching rain, while the similarity of the case to the real answer given on a like occasion to the

prayer of Elijah, led in Christian times to the change of the name of the temple, or to the dedication of a chapel to Elias on the same spot. The foundations of the chapel are constructed of huge blocks, such as were only employed in ancient masonry.

We now enter the port from whence issued the fleets that won such trophies, and for a time placed Greece at the head of the nations of the world. The Piræus is in itself a magnificent harbour, though now narrowed and made shallow by the collection of mud at its bottom.

On landing at the Piræus, an open carriage, or, if you prefer it, a railway train, conveys you up to Athens. The Acropolis, which was visible a considerable time before reaching the port, you have now before you on your way to the city. What thoughts crowd upon you as you approach the city of Socrates and Plato, of Miltiades and Themistocles, of Demosthenes and Sophocles, of Phidias and Praxiteles! What Jerusalem is to one who loves the Saviour, Athens must be to the mere scholar or man of taste. Athens, as well as Jerusalem, carries us back to the days of our boyhood, when we were made familiar with the names, writings, and exploits of its sages and heroes.

Our first walk is to the Acropolis, in order to obtain a general view of the city and the surrounding country. The Acropolis itself is an oblong rock about a hundred and sixty yards broad and three hundred long, rising in the plain to the height of about fifty yards, inaccessible on all sides but the west, where it is approached by a steep slope. Taking

our seat on the declivity on the east, we see before us Mount Lycabettus, a rocky conical hill, about a mile distant to the east or north-east of the Acropolis, and forming one of the most striking features in the scenery of Athens. Its name, which signifies "Mountain of Light," is said to be derived from the fact that the summer solstice was known from the sun being seen at that time from the Acropolis rising directly over the peak of the hill. Minerva, the tutelar deity of Athens, is said to have brought the hill from Pallene, and after carrying it through the air, to have dropped it on the spot where it now stands, as a birthday present for the city, to serve as its bulwark on the east. The fable is interesting, as shewing how outward gifts and benefits were ascribed by the ancient heathen to the beneficence of a deity,—that deity, however, not the true God. "When they knew God, they glorified Him not as God; neither were thankful" (Rom. i. 21). The modern name of the hill is the Mountain of St. George.

Coming round to the north, we see the most of the modern city lying at our feet; beyond it, the plain of Attica, with its cornfields, olive grounds, and vineyards; and beyond this, the range of mountains embracing Ægaleos, Parnes, Brilessus, and Pentelicus. To the north west is the ancient Ceramicus, a beautiful suburb of ancient Athens, containing the monuments of her great men who had fallen in their country's cause. There also lies the road to Eleusis, the Sacred Way, as it was called, which, after passing through the Ceramicus, continued its course through the olive groves of Plato and the Academy,

and after crossing the river Cephissus, mounted the hill of Ægaleos.

Proceeding to the western side of the Acropolis, we look down on the magnificent temple of Theseus on our right, appearing at a distance almost as entire as when first erected, and only discoloured by time. Nearer, and more in front of us, is Mars' Hill, or the Hill of Areopagus, memorable and dear as the spot on which the Apostle preached Jesus and the resurrection to the philosophers of Athens, and delivered that model of chaste and manly eloquence recorded by St. Luke (Acts xvii. 22). It is a rocky hill, much lower than that of the Acropolis. The ascent to its platform, on which were the stone seats of the venerable judges, before whom was pleaded the cause both of gods and men, is by a flight of steps hewn in the rock on the south side. Beyond the Areopagus, commencing a little to the south, and extending to the north-west for about a quarter of a mile, was the elliptical area of the Agora or market-place of Athens, where Paul encountered the Epicureans and Stoics; and where he first spoke to the Athenians, whose place of resort it was, concerning Jesus and the great salvation. In it stood the Pœkile Stoa, or Painted Porch—a colonnade so called from the frescoes upon it representing the Battle of Marathon, and giving its name to the Stoics who frequented it. Here, in this same Agora, was the council chamber where the Senate of Five Hundred met to discuss public measures before submitting them to the popular assembly on the Pnyx. Here also were the statues of the ten heroes of Athens, Cecrops,

Erechtheus, Pandion, Ægeus, &c., from whom the ten tribes took their name, and to whose statues the first draft of laws was affixed previous to their being discussed in the assembly. In the centre of the area stood the altar of the Twelve Gods, the point to which all the roads of Attica converged, and from which distances were measured; perhaps also the altar referred to by the Apostle, "to the Unknown God" (Acts xvii. 23). Here also, among a vast number of others, but standing somewhat by themselves at the south-eastern extremity, were the statues of the two liberators of their country, Harmodius and Aristogiton. Thus the place where the great Apostle first pleaded the cause of Gospel truth, and bore witness to the crucified Saviour in this the most polished city of the ancient world, covered as it was with public buildings, and with statues of gods and heroes in marble, bronze, and gold, was not only, as has been well observed by Dr. Wordsworth, a great national atrium or hall, whither the people of Athens resorted as to their common home, but also a civic museum of architecture, sculpture and painting. The place, however, is now without a trace of any of those buildings or works of art which once adorned it.

Farther away, towards the left, was the Pnyx, the place of popular assembly, on a low hill about a quarter of a mile from the Acropolis, sloping towards the north. It is a large semicircular area, of which the southern side or diameter is formed by the rock being cut so as to form a natural wall. In the centre of this wall, ascended by three steps cut in the rock, is the level rocky platform from which the Athenian

orators harangued the people. These, to the number of nearly six thousand, sat in groups on the level space below, about twelve thousand square yards in extent. Before the orator, and on either side of him, as he stood in the open air with his face towards the city, were objects eminently calculated to animate his eloquence, and to suggest arguments in pleading the cause of liberty and the public good.

Going round to the south side of the Acropolis we come in sight of the stately ruins of the temple of Jupiter Olympius, finished six hundred years after it had been commenced. Nearer to us, and at the very base of the hill, is the Odeum, or theatre designed for musical performances, of which only the semicircular floor and the tiers of stone seats now remain. It is said to have been built in imitation of the dome-like pavilion of Xerxes, the roof having been constructed of the yards and masts of the Persian ships captured after the battle of Salamis. Further to the east was the great theatre of Athens, usually called the Theatre of Bacchus, where the tragedies of Æschylus, Sophocles, and Euripides were performed in the open air. The spectators sat in semicircular rows, on seats hewn out of the rock, with a view of the sea in front of them, and of the cliffs of Salamis on their right. This theatre, after being covered up for fourteen or fifteen centuries, has but recently been excavated and exhibited to view.

CHAPTER LII.

ATHENS, *May* 11.

IN the days of the Apostle Paul the Acropolis was covered with marble temples, altars, and statues, resplendent with painting and gold, and visible to a great distance. We now ascend the steep, and what meets our eye on this hill, once the glory of Athens? Of the temples we see only the ruins, while all over the area, on the summit, and down the western slope, where you enter the precincts, are fragments of columns, cornices, capitals, and inscribed slabs, showing the magnificence which once existed in the city, and in the Acropolis in particular, but which is now no more. The brow of the Acropolis, on the western side, is about one hundred and seventy feet broad, and is crowned with a colossal fabric of white marble, called the Propylæa, or vestibule. Its centre consists of a portico sixty feet broad, formed of six fluted Doric columns thirty feet high, which once supported a noble pediment, raised upon four marble steps, and approached by a long flight of similar steps, the whole breadth of the Propylæa. In the centre of these columns is a road, through which, in the days of Athenian

glory, the great quinquennial procession passed, bearing the peplus, or sacred robe, for the statue of Minerva Polias, which stood in one of the temples of the Acropolis. From this portico two wings once projected about thirty feet to the west, each with three columns on the side nearest the portico, of which only one now remains. The mouldings of this part of the buildings, we are told, once glittered with brilliant tints of red and blue, while the soffits were spangled with stars, and the antæ, or wings, were fringed with an azure embroidery of ivy-leaf.

Passing through between the two central columns of the portico, you enter a corridor with three Ionic columns on each side, and then come to five doorways, which once had bronze doors attached to them, the loftiest and broadest being in the centre. On the right of the Propylæa is a small temple with four Ionic columns in front and two behind, dedicated to the Goddess of Victory, and still considerably entire. The frieze of this temple is sculptured with figures of Greeks and Persians fighting at the battle of Marathon.

We pass through one of the doorways already mentioned, and find ourselves treading the pavement on which the greatest men of the ancient heathen world have walked, but which is now covered with a mass of ruins. We should at one time have found ourselves surrounded here with a forest of statues raised on marble pedestals, altars consecrated to a hundred deities, and large erect slabs of white marble, with inscriptions of historical records, treaties, and memorials of

honours awarded to those who had deserved well of the State. *Now* you see only ruin and desolation.

Passing onwards, you come to the great temple of the Acropolis, standing on your right. This is the Parthenon, or temple of Minerva, so called from her being always represented as the virgin goddess. Its situation is more elevated than all the rest, standing on a platform which is ascended by three steps at its western front. It had eight lofty Doric columns at each end, and seventeen at the sides, though only some are now standing. At each end the columns were surmounted with a pediment eighty feet long, in which were about twenty figures of more than the natural size; those at the entrance, or western end, representing the contest of Minerva with Neptune for the soil of Attica, and those at the opposite end, the birth of the Athenian goddess. Beneath the cornice all round was a frieze, divided into compartments of alternate triglyphs and metopes; the latter a little more than four feet square, and filled with figures in high relief, representing the actions of the goddess to whom the temple was dedicated, and the heroes who fought and conquered under her patronage. It is this pediment and these metopes especially which are known in the British Museum as the Elgin marbles, and for the removal of which Lord Elgin has been so severely censured. The cella, or enclosed part of the temple, is divided by a partition wall into two compartments of unequal size. The western and smaller portion, called the Opisthodomus, was used as the treasury of Athens; the other was the temple,

properly so called, containing the colossal statue of Minerva, the work of Phidias, composed of ivory and gold. At the highest part of the outer walls of the cella, all round, was a frieze in low relief, representing the great Panathenaic procession, a portion of which appears among the scattered ruins. This splendid temple, now a ruin, was the work of Ictinus and Callistratus, with sculptures by Phidias, and was completed 439 B.C., under the administration of Pericles.

The remaining temple stands in the north-west corner of the area. It is called the Erechtheum, or Temple of Erechtheus, an ancient king of Attica, who is said to have been buried in it, or rather in a much older one on the same site. This temple was also divided into two parts. The eastern portion, which was eight feet higher than the other, was dedicated to Minerva Polias, and contained her image in olive-wood, before which a golden lamp, fed with oil only once a year, burned day and night; the sacred serpent that guarded the Acropolis; the silver-footed throne on which Xerxes sat when viewing the battle of Salamis; and the sword of Mardonius, the Persian general at Platæa. The western portion contained the spring which Neptune was said to have evoked from the earth in his contest with Minerva, and the sacred olive which the latter produced from the soil to support her claim to its possession. All these have long since disappeared; but a young olive has been planted, as the representative of the ancient sacred one, from which all the olives of Attica are said to have sprung. This temple is in some respects the most sacred. It has

three porticos attached to it; one on the east, with six Ionic columns in front of it, another at the north-west angle, with four similar columns in front and one on each side, and a third at the south-west angle, conducting also into the western chamber. This last portico is formed of six Caryatides, the figures of virgins in Panathenaic costume, instead of ordinary columns; of these four stand in front towards the south, and one on each side, the whole resting on a low wall about four feet from the ground. This temple is also, to a great extent, a ruin, though the most of the Caryatides remain, one of them having recently been renewed. Here, as well as elsewhere, lies a confused mass of broken shafts, capitals, friezes, and richly-ornamented soffits.

Standing on the steps of the Propylæa, with the Areopagus in front of us, we cannot but contrast the truth which Paul, a despised stranger, uttered before the Athenian judges, with that pompous system of idolatry once so gorgeously represented on this very Acropolis. The despised doctrine of Jesus and the resurrection has overspread the world, and, after blessing myriads for time and eternity, is more extensively received at the present time than at any former period; while the idolatry, with its imposing array of temples, altars, and statues, and all that could fascinate the senses, has become what we now see it—a confused mass of fragments and ruin. "All flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away: but the word of the Lord endureth for ever" (I Peter, i. 24, 25).

CHAPTER LIII.

ATHENS, *May* 12.

THE Temple of Theseus remains the most entire of all the ancient temples of Athens. Like the rest, it is built of Pentelic marble, though now discoloured by age. It has six Doric columns at each end and thirteeen on each side. The eastern pediment, as also the metopes at that end, are adorned with sculptures, representing the exploits of Theseus and the labours of Hercules. There are also sculptures on the frieze of the cella at both ends, but much defaced. Those at the east end represent the war of Theseus with the Pallantidæ, in which men and gods are seen mingled in the fight; those at the other end exhibit the battles of the Centaurs and Lapithæ. The temple was built in honour of Theseus, 476 B.C., after the return of the Athenians from their voluntary banishment to Salamis and Trœzene while Athens was in the hands of the Persians. The remains of Theseus were at the same time brought from the island of Scyros, the place of his banishment and death, and deposited in this temple, where, as Dr. Wordsworth observes, "he was buried as a man, and worshipped as a demigod."

Such was the religion of Athens. The temple of Theseus was formerly used as a place of Christian worship, but is now employed as a depository of ancient sculptures.

The only other temple of Athens which has left a magnificent ruin is that of Jupiter Olympius, the largest ever erected to that deity. Its numerous and gigantic Corinthian columns of Pentelic marble were arranged in rows, of which only three are now visible, the front one on the west, having in it ten columns. Only a few of these columns are now standing, one having fallen within the last few years, and now lying in fragments on the ground. The temple was commenced by Pisistratus, and only finished under the Roman emperor Hadrian, more than six centuries after. One might wonder what has become of the columns, and how they have been removed. It is probable that Moslem hands have been the principal instruments employed in the overthrow of these idolatrous productions of heathen art. The Parthenon, having been used by the Turks as a powder magazine, was blown up by a bomb having been cast into it during the last century.

An interesting visit is made to the excavations now going on in the ancient Ceramicus. Here one sees tombs and monuments that have lain buried for many centuries, under several feet of earth, now exposed to view exactly in their original position, and almost as fresh as on the day on which they left the chisel. Of these monuments, some are large and exceedingly beautiful. The Greek inscriptions on many of them are quite legible. They all appear to have been

those of Pagan Greece. It is, perhaps, uncertain whether the covering up of the Ceramicus was by Christian or Moslem hands; and whether it was done as a matter of choice, or, as is said, for the purpose of defending the city.

We visit also the ancient Stadium, or race-course. It is a semi-elliptical hollow, scooped out in the side of the hill on the south of the Illyssus, at right angles to the river, and facing the city on the north. It was connected with the city by a bridge, the remains of that which was built, or rather rebuilt, by Hadrian being still visible. The stadium itself is about six hundred feet in length, and was made to accommodate seventy thousand spectators, who sat on tiers of marble seats extending to the top of the slope all round, except at the entrance or north end towards the river. The places of the seats are still visible, though the seats themselves have long since been removed. Excavations, which are still going on, have revealed the marble floor at the circular or southern end, where doubtless was the goal around which the racers ran or drove their chariots, to return on the other side.

The scene brings vividly to one's remembrance the words of the Apostle uttered with exactly such a place in view: "Seeing we are compassed about with so great a cloud of witnesses, let us lay aside every weight and the sin which doth so easily beset us, and let us run with patience the race set before us, looking unto Jesus, the author and finisher of our faith" (Hebrews xii. 1, 2).

The chaplets which rewarded the successful competitors

were probably composed of flowers gathered from the banks of the Ilyssus. To-morrow, being May-day according to the Greek calendar, hundreds of such chaplets are this evening sold in the very neighbourhood of the stadium, having been gathered from the same blooming banks to decorate the homes and heads of the pleasure-loving Greeks to-day. One which we purchased for a franc is a rich specimen of floral but shortlived beauty. "*They* run to obtain a corruptible crown, but *we* an incorruptible" (1 Cor. ix. 24, 25).

The Illyssus, which takes its rise in the mountains of Hymettus, and which here has the stadium on its left bank, bounded at the same place on the right with what once formed the groves of the Lyceum, the beautiful retreat of Aristotle and his pupils. It then flows on, past the still picturesque fountain of Callirrhoe and the temple of Jupiter Olympius, to the Phalerum, the oldest port of Athens.

We visit the newly-excavated theatre of Dionysus or Bacchus for a closer examination. Here still are the marble seats on which the spectators sat in semicular rows up the slope on the south side of the Acropolis. The marble floor which formed the orchestra, is also laid bare as it was in the days when the tragedies of Æschylus, Sophocles and Euripides were performed before admiring audiences. Fragments of marble columns, cornices, statues, &c., lie all round, having been dug up from the rubbish which covered them for centuries. The marble chairs in the lowest semicircle are entire, each bearing the title of the persons for whom they were intended, as fresh as if only chiselled yester-

day. Thus we read on one, in Greek capitals, "The Legislator's Seat;" on another (the central and principal one), "The Seat of the Priest of Bacchus;" on a third, "The Seat of the Priest of Apollo;" on a fourth, "The Hierophant's;" on a fifth, "The Seat of the Herald of the Sacrifices;" and so on. How much of ancient Greece, with its idolatry, mythology, literature, and art, is thus brought before our eyes within the compass of this once often crowded, but now ruinous and desolate theatre! Here are the very seats on which the priests, legislators, and public officers sat, in their original place, and exactly as in the day they were last used. Here the god of this world held the people for centuries spell-bound by all that could fascinate the senses. Here they sat, enjoying themselves in the region and shadow of death, "without God in the world" (Eph. ii. 12); keenly alive to the beauty of His works around them, but neither glorifying nor thanking the Author of them (Rom. i. 21). How mighty the power of that Gospel which overturned that whole system of bewitching idolatry, and whose trophies began in Athens with "Dionysius the Areopagite and a woman named Damaris, and others with them," whose names are only recorded in the Book of Life (Acts xvii. 34).

Stretching away from the theatre of Bacchus, and round the east side of the Acropolis, was a street called the Street of the Tripods, lined with elegant marble monuments, on the summit of which were placed the tripods won by the leader of the chorus in the performance which excelled in music and poetry, and dedicated to Bacchus, the god of the

Athenian drama. Of these choragic monuments only one remains—that of Lysicrates—standing off at one side of the modern street which bears the ancient name, ΟΔΟΣ ΤΡΙΠΟΔΩΝ, "the Street of the Tripods." On the architrave of these monuments was inscribed the name of the victor, with that of the poet and flute-player in the successful performance, as well as of the Archon in whose year the prize was won.

What a different class of objects and associations we meet with here from those in Jerusalem! What contrasts between Athens and the Holy City! Athens, the representative of the world without a Divine revelation; Jerusalem, of the world that possessed one. Athens, the metropolis of the prince of this world; Jerusalem, the metropolis of Jehovah! Athens, the city where the god of this world had preeminently established his worship; Jerusalem, where the true God had as preeminently established His! In Athens, the arch-enemy captivated men's souls; in Jerusalem, the Saviour redeemed them.

CHAPTER LIV.

ATHENS, *May* 13.

BENEATH the north-west angle of the Acropolis is an elegant and singular edifice, called the Temple of the Winds. It is an octagonal tower, with figures of the winds sculptured on its eight sides beneath a cornice, each on the side from which it blows. The tower was originally surmounted with a bronze Triton, which held in its hand a wand, and moving with the wind in the manner of a vane, pointed with its wand to the figure of the wind which happened to be blowing at the time. The figures are still entire, but the Triton is gone. The hour of the day is indicated on the same tower by iron styles driven into the wall beneath the figures, which, like so many sun-dials, by lines drawn on the sides of the tower, and terminating in the numbers of the hours, indicate by their shadow the hour of the day. For the same purpose there was within the tower a Clepsydra, or water clock, which could supplement the dials on the wall, and which gave its name to the edifice, the Clepsydra. The street, at the head of which it now stands, has been designated by the classical name of "the Street of Æolus."

Not far from the Temple of the Winds is what is called the Gate of the Agora or Market Place. It consists of Ionic columns, supporting a roof, and faced with pediments resting on a frieze at each end, as in the case of a temple. A pillar standing near it bears an inscription, ascribing the gate to the Emperor Hadrian, and exhibiting the tariff of the market. At a little distance are walls and columns, indicating the direction of the ancient Agora, in which was the Pœkilè Stoa, or Painted Porch, and in which Paul declared to the Athenians, as they lounged under the shade of its plane trees, amid stately temples, altars, and statues of marble, bronze, and gold, Jesus and the Resurrection (Acts xvii. 17, 18).

This being, according to the Greek style, the first of May, the day is to a great extent devoted to pleasure. Even last night most of the Athenians seemed to have turned out in the direction of some of the places of public resort outside the city. This is not to be wondered at, considering the agreeable coolness of the evening after the great heat of the day. At nine o'clock, multitudes were walking or sitting in groups under the soft light of the moon, and partaking of refreshments in gardens, on the banks of the Ilyssus, or among the columns of the Temple of Jupiter Olympius. We sallied out very early to the banks of the Cephissus and the groves of Academus, another place of resort for the holiday-keeping citizens and their families. Many we found on their way, while others had already arrived, and were sitting on the banks and in the café gardens, enjoying the

bright sunny morning of the first of May, and inhaling its freshness within sound of the classic stream which flowed murmuring by. Several were picnic parties for the day; others were to return to the city at an early hour. In one of the gardens we found a party roasting a whole lamb in true Homeric fashion, on a wooden spit run through the entire length of the body, and suspended from a wooden stake, which rested on two others with forked ends stuck into the ground, while a man sat turning the spit before a fire of wood. The entrails had been already extracted, and were spitted upon another long stick, to be roasted and eaten for luncheon, while the lamb was to be reserved for dinner. The place, with its cypresses, poplars, planes, olives, and other kinds of fruit trees, its rich profusion of roses and other flowers and flowering shrubs, the rustling of the leaves of the lofty poplars over your head, the gurgling of the poetic stream at your feet, the song of birds, the bright sunshine, and the cool refreshing breeze of morning, seemed to afford all that could be desired as a place of quiet pleasurable retreat. We entered into the house of one who sold refreshments, and who was known to our Athenian friend who accompanied us. Our host was a robust, manly Albanian, above middle age, dressed in the picturesque costume of his nation. Along with his sons, he had taken part in the revolution which sent King Otho back to his native Bavaria. One side of the room in which we sat was hung with guns, swords, pistols, and other warlike accoutrements. In the course of conversation, our Albanian

informed us that his house was a Christian house, and that he had taught his children early to say their prayers. His house, however, did not contain a single copy of the Word of God. As a similar specimen of the kind of religion prevailing at present in Athens, and in Greece generally, we observed in one of the streets as we returned to our hotel, a Greek priest passing from shop to shop, and sprinkling holy water carried by a lad at his side. We were told that this was a custom on the first of May, and that for this lustration of the shops the priest received a trifling fee as a part of his living. Our companion, on observing that we noticed the priest on the opposite side of the street, remarked that we should turn our faces another way; adding, that it was still true what the apostle said of the Athenians of his day, that in all things they were "too superstitious" (Acts xvii. 22).

It was interesting to find yourself in the place where Plato gave his lessons. Here still are the poplars, planes, and cypresses, forming a shady grove that extends along the banks of the Cephissus, on the north side of the city, from which it is now about a mile distant. In one of the gardens we found fragments of marble columns and statues, which had once adorned the graceful buildings in the locality, and which had been dug up in the course of cultivation. The river, which runs through the gardens, has been divided into various streams for the purpose of irrigation.

On the south side of the grove and the gardens is what was anciently called Colonus, now Sopolia, where Sophocles, who was born on the spot, makes Œdipus, the poor blind

king, arrive from Thebes under the guidance of his affectionate daughter. It is somewhat remarkable that the three great tragic poets of Greece should have been born within a few miles of each other; Eleusis having been the birthplace of Æschylus, and Salamis, in its immediate neighbourhood, that of Euripides. How richly must the endowments of nature have at one time been lavished upon this little spot, and how carefully must polite literature and the fine arts have been cultivated to produce so many masters within so short a period! Yet, neither literature nor art made Athens either good or happy. The simple truth of Christ and Him crucified has produced effects with which the others are not for a moment to be compared. The one left men more deeply sunk in their natural corruption, the other has elevated them to the nature and image of God.

The fountain of Callirrhoe, or as it is now usually termed Enneacrounos, or the Nine Fountains, is a most picturesque spot, on the opposite or south side of the city. The water issues in a stream, now much smaller than formerly, from the rock which crosses the bed of the Ilyssus, and which, when the bed was full of water, must have made a very beautiful cascade. Some poor women were washing their clothes at the fountain, while a man was filling his earthen jar from the stream as it issued from the rock,—none of them having any idea of the name Callirrhoe. From the fountain we passed up the bed of the river, which is now almost dry, except after considerable rains. In doing this, you come to a public garden, where you can rest, drink coffee, and obtain flowers.

The place, at this season, is charming in itself, and all the more interesting from the associations connected with the Ilyssus. From this you can immediately pass to the Palace Garden, which is open to the public. Here you can sit down and enjoy the exquisite calmness of the place, where almost every sense may be regaled. The fragrance from the shrubs and blossoms, the beautiful trees and flowers, the song of the blackbird, the soft air that fans your temples, the blue sky over your head, and the golden beams everywhere, all remind you of what Paradise must once have been. This garden probably covers, in part at least, the Lyceum where Aristotle taught, and where the Peripatetics discoursed with each other on the subjects of their study. Everything was such as to remind one of the garden of Epicurus, who taught here that man's chief end is to pass a tranquil and happy life in the enjoyment of the pleasures of sense. With the Stoics, who in the Painted Porch plumed themselves on their wisdom and virtue, and the Epicureans, who in the gardens of Ilyssus made pleasure their chief good, the Gospel that Paul brought to their ears concerning salvation in the crucified One, and the resurrection of the body through Him, was equally likely to come in collision, while equally meeting the wants of both.

CHAPTER LV.

ATHENS, *May* 14.

AN interesting excursion is made to Eleusis, the ancient religious metropolis of Greece, distant about ten miles from Athens. It is beautifully situated on a rising ground, at a little distance from the sea shore, separated by only a very narrow strait from the island of Salamis, so celebrated in the history of Greece. The day was bright and beautiful, and the air clear and transparent, as it only is in Greece. The blue sky reflecting itself in the deep blue waters of Salamis; the rocks of Ægaleos projecting into the sea on our left; in front of us the rocky island of Salamis, and at a little greater distance the smaller island of Psittaleia; on our right the cliffs beyond Megara; and farther in the distance, the mountains of Corinth and the Peloponnesus;—these constituted, with the blue sea and the green earth before us, a lovely picture not soon to be forgotten. Between the projecting rock of Ægaleos and the island of Salamis are the quiet waters in which the celebrated battle was fought between the Persians under Xerxes, and the Greeks under Themistocles and Aristides; while beyond these waters lies the rocky islet of

Psittaleia, at the entrance of the straits. In these waters, now so still and tranquil, was decided the question whether Greece, and with it the civilized world, was to be enslaved or free. On the declivity of Ægaleos sat the Persian monarch on his golden throne, viewing the battle, of which he had no doubt as to the result. In the straits below was drawn up in three lines an armada—which, in its character and fortune, resembled another, that, two thousand years afterwards, was directed against our own shores—gathered from every part of his vast dominions, from Egypt and Cyprus to the Persian Gulf, and now arrayed in all the pomp and pageantry of the east. On the western side of the strait, and directly opposite them, lining the eastern coast of the island of Salamis, lay the combined fleet of Athens, Ægina, and Sparta, numbering only about three hundred vessels, while those of the Persians amounted to above a thousand.

The road to Eleusis, called the Sacred Way, still exhibits traces of the wheels of the chariots which conveyed the women of Athens to the Mysteries at the great annual festival. It passes the ruins of a temple dedicated to Venus, close by which are recesses cut in the face of the rock, probably as the receptacles of images to which the passers-by paid their devotions ; and nearer to Eleusis, close on the bay, are the remains of a Temple of Apollo. The idols themselves may have been cast into the waters of the bay at the entrance of the light of the Gospel.

In a picturesque pass between the mountains that skirt a part of the way, is the village of Daphne, having an ancient

church of the Byzantine period, and the remains of a monastery and cloisters. The interior of the dome of the church is adorned with gilded mosaics and with the Saviour's bust in mosaics of a greyish colour, the head occupying the centre of the dome.

The great object of interest connected with Eleusis itself is the once magnificent Temple of Ceres. It was here that those mysteries were celebrated which so bewitched the ancient world. In the September of each year the festival was kept, in which the image of Bacchus was carried from Athens to Eleusis in a procession consisting of many thousands of people, and embracing kings and consuls, philosophers and poets, warriors and orators, and men and women of every rank. The temple itself stood on an elevated platform, at the eastern extremity of the rock on which was the citadel of Eleusis. For ages the ruins of this magnificent temple lay buried beneath the soil, while its site was occupied by humble cottages; only some of the large foundation stones, and here and there the fragment of a column and a flag of the marble pavement indicating where it once stood. Recently, however, the ruins have been partially excavated; and now the marble floors of the two vestibules, with the steps leading to them, are exposed to view, as well as an immense quantity of fragments of columns, capitals, and friezes, richly and elaborately carved, showing what the temple must have been in the days of its glory. These vestibules opened into a vast enclosure, in which the temple itself stood, and of which the traces are still visible in the large stones that

formed the foundations of the platform. It was in the face of such magnificence as this, as well as of the secrecy in which the mysterious rites of the temple were kept, and the promise of happiness held out to those who participated in them, that the Apostle, while writing to Rome from Corinth, almost in sight of Eleusis, declared—"I am not ashamed of the Gospel of Christ; for it is the power of God unto salvation to every one that believeth, to the Jew first and also to the Greek (Rom. i. 16).

The Athens of to-day is still but a small town of from fifty to sixty thousand inhabitants. It has for the most part been erected within the last fifty years. It is neat and clean, with good broad streets, like any modern European city, thus contrasting with Constantinople and other cities we have visited in the East. Unlike the capital of the Sultan, in which the houses, to a great extent, are built of wood, those in Athens are all of stone, of which the classic mountains in the neighbourhood afford an abundant supply. It is surrounded with hills, except on one side where the view opens to the sea. Part of the ancient city stood on rocky eminences within the walls, on which, however, no buildings except one are now to be seen. Great part, also, of the ancient Agora, or Market Place, is now a vacant space.

With few exceptions, the inhabitants of Athens are members of the Greek national church. It is to be feared, however, but little benefit is derived from their connection with it. The priests are in general ignorant, and anything like public religious teaching or expounding is rarely heard.

As a rule, the priests never preach, and the only thing of the kind is, when one who possesses the gift of public speaking receives from the synod of the church an appointment to exercise his gift in different places. Should such a person utter what displeases the synod, he is silenced, and relegated to some monastery in the country. Such preachers, as well as the bishops of the church, are supported by the state, while the ordinary priests must maintain themselves on the fees received from the people for baptisms, funerals, &c., and hence are generally poor. The churches are simply places for reading the liturgy and dispensing the communion, and are therefore generally small. Pictures of the Saviour, the Virgin, and some favourite saints are in great repute, but images are entirely repudiated. Schools are now pretty general. The state allows men full toleration to follow what religion they please, but forbids making proselytes. Hence it is easy to silence those who seek to spread the truth, if their teaching appears likely to make converts from the national church. Missionary efforts have been made in Athens for many years, but as regards actual conversions without much success. The late Dr. King laboured long as the agent of the American Board, and was brought into frequent collision with the bishops and the government. The opposition he met with on the one hand, and the small results on the other, induced the Board to allow the mission to lapse without appointing a successor. The American Christian Union, however, has at present two agents in Athens—Dr. Kalopathakes and Mr. Constantine, both

native Greeks. Service is conducted in the Mission Chapel twice every Lord's day, the number of persons present amounting to a hundred or upwards, of whom from a dozen to a score are members of the Protestant Evangelical Church. One of the principal departments of Dr. K.'s labours is the editing of two religious papers or periodicals; the one a weekly paper, entitled *The Star of the East*, the other a monthly periodical for children. The latter is very popular, and has a circulation of about two thousand; the former has not nearly so many readers. The effect of these papers in enlightening the Greeks in the knowledge of evangelical truth, and preparing them for a reform movement in their own national church, must, with the divine blessing, be very considerable. Dr. K. has been allowed hitherto to conduct his papers without molestation. There is also in connection with the mission a Bible and Tract depôt, although what is done in the way of Bible circulation is mainly through the British and Foreign Bible Society. Colporteurs are employed by both societies, with various kinds of reception and degrees of success. Attempts have also been made to imbue the young with the knowledge of Gospel truth. Schools were established by Dr. King on strict Bible principles. Other labourers have also opened schools, and received a large number of pupils. The efforts of Mrs. Hill in this direction are well known. Dr. and Mrs. Hill, in connection with the Methodist Episcopal Church of America, commenced their labours in Athens forty years ago. Their object was, on the one hand, to

encourage the reading and circulation of Scriptural truth, and on the other, to teach the women and the children, and to imbue their minds with the principles of the Word of God. The grandchildren of those whom Mrs. Hill has thus educated are now in the school of Miss Muir, still watched over by the maternal spirit of the benevolent foundress. The only school in connection with Dr. Kalopathakes is one that was established for the children of Cretan refugees.

Greece wants to be evangelised. Of this, the system of brigandage, which has lately borne such melancholy fruit, is sufficient proof. Brigandage is by no means confined to the persons termed brigands. These have their connections and accomplices in the towns and villages, who both connive at and abet them. They have special relations with the shepherds, who supply the towns with milk. These often lead a kind of nomade life, and when it suits their turn, become brigands themselves. It is much to be desired that mature labourers were raised up and trained for the work of evangelisation in Greece to a much greater extent than hitherto.*

* Since going to press, we have learned that in October last forty-four married priests, clergy of Athens and the neighbourhood, met and formed an association for their own improvement in religious knowledge, for the study of Scripture and the comparison of their views, and for communicating these, through the parish schools, to the children of their parishes. This movement, it appears, was owing to the efforts of a layman holding a high position in the community, who, having been impressed himself with new views of religion, desired that they should be communicated to the people and to the children.

CHAPTER LVI.

On board the *Juno*, *May* 15.

We left Athens for the Piræus, one of the ancient ports of that city, and now its only one. After putting our luggage on board the steamer which was to convey us to Syra, where we were to meet a vessel sailing from Constantinople to Trieste, we proceeded in company with our Athenian friend, M. Coulouriotti, to the hill on which Xerxes sat, while the Greeks and Persians were fighting in their ships in the Bay of Salamis before him. The plain of Marathon, where Miltiades, with his handful of valiant Greeks, won so glorious a victory over the numerous host of the Persians, is more frequently visited by travellers than the scene of the battle of Salamis. No less an interest, however, is connected with the latter than with the former, and perhaps more of picturesque beauty. Here we have the blue waters of the gulf, the promontory of Ægaleos, the rocky islands of Salamis and Psittaleia, with the more distant island of Ægina and the lofty mountains of Megara, on the one hand; and on the other the Piræus and the elevated coast of Attica; altogether making up a magnificent marine view. From the rising ground on which we

sat—the same on which Xerxes sat during the battle—we see distinctly before us the different places in which the contending fleets took up their position, when the contest was waged which preserved to the Greeks the enjoyment of their liberty, and repelled the invader from their shores. Sitting on the rocky mound on which the confident monarch had placed his silver-footed throne, one naturally thinks of the purposes of God in connection with those events in history which have so important an influence on the destiny of nations. The battle of Salamis was but the voice of the Almighty saying to the power of Persia, as represented in the person of Xerxes, "Hitherto shalt thou come, but no further; and here shall thy proud waves be stayed." Greece was not to be enslaved by that hitherto triumphant power; on the contrary, she was destined, under Alexander the Great, to extinguish it, and to establish a universal dominion of her own. The dream of Nebuchadnezzar, and the vision of Daniel, were to receive their fulfilment in the great ruling powers of the world (Dan. ii. 31—39; vii. 3—17). The Medo-Persian empire, which had superseded the Babylonian, was itself to be superseded in turn by the Grecian, and that again by the Roman. The battles of Marathon and Salamis were only steps to the fulfilment of these purposes, preparatory to the erecting of that kingdom, which, under Messiah the Prince, was to endure for ever, a kingdom which is "righteousness, and peace, and joy in the Holy Ghost" (Luke i. 33; Rom. xiv. 17).

Our visit to the place of Xerxes' throne brought us to the

birthplace of the intelligent Greek who accompanied us. His history, with which he favoured us on the way, is interesting. Previous to the Greek Revolution in 1820, his father cultivated a little farm of his own, which we were now approaching. After the commencement of the war, he was obliged to remove his cattle and grain across the bay to the island of Salamis, which was made a kind of rendezvous for the Greek families of the neighbourhood. Having then gone back to his farm to convey his wife and children to the place of rendezvous, he found on his return to it that his cattle and grain had been appropriated and consumed in his absence. Remonstrance was in vain. Sick with disappointment and vexation of spirit at such conduct on the part of his own compatriots, he took his horse and his arms, and, after kissing his wife and children, rode off to the war. He had shot down one of the Turks who were in possession of the old monastery of Daphne, and was riding up to despatch him with his sword, when the wounded Turk drew his pistol from his belt and shot him dead on the spot. His wife survived him only two years; and our friend, as well as his brother and sister, were thrown as orphans upon the world. The paternal dwelling was demolished by the contending parties in the war, and the farm was subsequently sold by the elder brother. The younger brother was sent to America to be educated in the College of Lafayette, and, after several years of absence, returned to his native land. He is at present engaged in an undertaking, partly literary and partly benevolent and religious, in relation to the

Albanian language, and only wants pecuniary means to enable him to bring it to a completion.*

Another interesting visit in the neighbourhood of the Piræus is to the tomb of Themistocles. It is an excavation made in the shelving rock upon the shore in the manner of an ordinary grave, into which a stone coffin containing the hero's remains had been deposited, and then covered by a monument erected over it. It is situated directly over against the scene of his glorious victory in the bay of Salamis. The monument has long been overthrown and lies in ruins upon the shore. The waves wash over and fill the grave; and the sea-weed grows in the part of the coffin which remains.

"Man's proudest triumph ends in, Here he lies!"

In visiting the tomb of Themistocles you take a boat, and, after landing, walk along the foundations of the ruined walls of Piræus, nearly four yards broad, extending all along the shore between the ports of Piræus and Phalerum to the south, and hence up to Athens, thus forming one branch of the long walls which anciently connected the city with the two harbours—monuments of that jealousy between Athens and Sparta which ultimately wrought the ruin of Greece.

We are now rounding the Morea or Peloponessus, so full of stirring memories. The coast along which we are sailing

* We have since learned that he is now placed by the British and Foreign Bible Society in charge of the Bible Depôt in Athens.

consists of rocky hills clothed with a scanty herbage. We have just passed a hermit's cell, built on a rock close upon the sea,—mistaken piety, that leads men to shun the society of their fellows instead of seeking to do them good.

As our tour is now finished, and, through a kind Providence, its programme was all but executed, we may conclude our observations with a summing up as to the moral and religious state of the countries which we have visited.

From Alexandria, round about to Athens, we have found the people in general sunk in darkness, superstition, and ungodliness. In these respects there is little difference between the Mohammedan, Jewish, and so-called Christian populations. All maintain, more or less strictly, a form of religion, but in all, to a great extent, it is the form without the power. The nominal Christian has, indeed, more of truth than the Jew or the Mohammedan, but in point of morality it is doubtful whether he is much their superior. In fact, Christianity has been so much corrupted in the Eastern churches, and so overlaid with superstitions and falsehoods, that it has become rather a caricature of Christianity than Christianity itself. As a proof of this, one need only look at what takes place annually among the thousands of Greek pilgrims, who come up to Jerusalem to visit the so-called holy places, and to carry back with them to their homes the 'holy fire'—Satan's substitute for the baptism of the Holy Ghost which Jesus promised to His disciples. The miserable fraud we have seen to have its counterpart among the Copts in Cairo, in reference to the 'holy water.'

It is, indeed, gratifying to find that more is being done in these degenerate churches in the way of education than formerly, much of this being, doubtless, due to the mission schools that have now for many years been established in the midst of them.

In regard to the Moslems, little can be expected from a system of falsehood and imposture. With a considerable sprinkling of borrowed truth, both in relation to God and morality, the religion of Mohammed denies the doctrine of the Saviour's divinity and atoning death, while, like Epicurus of old, it makes man's highest good to consist in the enjoyment of sensual pleasures, and teaches for duties what, according to the New Testament, we believe to be sins. The language of the Saviour is decisive: "No man cometh to the Father but by me" (John xiv. 6). Equally so are the words of the Apostle: "Neither is there salvation in any other; for there is no other name under heaven given among men whereby we must be saved" (Acts iv. 12). And yet, in the lands so deeply interesting to every Christian, it is this system of impurity and lies which holds and is held by the great majority of the people.

The population, both Moslem and Christian, especially the female portion of it, is almost entirely uneducated. The seed-time of an endless eternity, which might otherwise be spent in useful occupations and in preparation for future glory, is thus for the most part entirely wasted, being lounged and smoked away in indolence and indifference by those who are not absolutely compelled to work. The

mind, which otherwise might become a beautiful and fruitful garden of the Lord, is thus left a wilderness, yielding only briars and noxious weeds.

The social condition of the people is in general wretched, owing partly to their religion, and partly to the defective and oppressive government under which they live, and whose principal concern seems to be to extort money from the subjects. Thus industry is discouraged, and the population is kept poor and miserable. Few things can exhibit a picture of greater wretchedness and degradation than the mud hovels of which the villages of Egypt and Palestine for the most part consist.

Much in the way of ameliorating this state of things has been already attempted, and with gratifying results. In Alexandria and Cairo, in Jaffa and Jerusalem, in Nazareth and Nablous, in Beyroot and the Lebanon, in Damascus and Constantinople, in Smyrna and Athens, we have found Christian agencies diligently at work. But these instrumentalities require to be greatly multiplied. For one labourer now in the field there might be twenty, and for one school now in existence there might be ten. The people are willing to a great extent to send their children to Protestant schools, and in several instances have entreated that such schools might be established among them, in some cases only to be refused. Even the Moslems send their children to such schools, and are sometimes found lending a willing ear to the truths of the Gospel, though a mighty barrier often lies in the way of their confessing Christ in the fana-

ticism of the Moollas and dervishes.* The Druses in Beyroot and the Lebanon are still more disposed to receive Protestant instruction. Perhaps no missionary field will better repay the labour and outlay expended upon it than these interesting lands, and few have equal claims on our regard. By the great awakening and ingathering that within the last forty years has taken place among the ancient Armenians, by the thirst for the Word of Life which appears in Syria, especially since the massacres in 1860, and by the fact that so many Christian labourers have been drawn to Beyroot who are labouring with most encouraging success; by these and other circumstances the Master of the harvest is surely pointing the churches of the west to this field of labour. That God will return in mercy to these countries and restore them to their former state, even in regard to outward prosperity, appears from the word of prophecy. "When thy sisters Sodom and her daughters shall return to their former estate, and Samaria and her daughters shall return to their former estate; then thou and thy daughters shall return to your former estate" (Ezekiel xvi. 54). "I will make mention of Rahab and Babylon among them that

* Since the above was written, a communication from Mr. Waldmeier, of Beyroot, appearing in the *Weekly Review* of Nov. 18, 1871, states the surprising and interesting fact, that in Damascus, there has been of late a wonderful religious movement among Mohammedans, so that not less than three thousand are found who desire to become Christians, having regular prayer-meetings, praying to Christ that He may reveal Himself to them as their Saviour, and may lead them out of darkness into light and truth.]

know me; behold, Philistia and Tyre, with Ethiopia; this man was born there" (Psalm lxxxvii. 4). What is wanted is the presentation of a true, simple, and living Christianity. The simpler the form in which it is presented, the more likely is it to succeed. The Greeks feel that they have had enough of form and ceremony in their own church. One of the most intelligent of the Moslems lately remarked that the people are kept from perceiving the truth by the multitude of ceremonies. What tells most on the minds of Greeks and Moslems is a holy, loving, upright, Christ-like Christianity; just as the contrary on the part of professing Christians is well known to have been the greatest stumbling-block in the way both of Mohammedans and Jews. Acting on this principle, some, especially from Switzerland and Germany, though holding no office, and labouring neither as missionaries nor teachers, are doing good service to the cause of Christ in Palestine.

The Jewish field in the east is perhaps not so white for the harvest as the Greek one. Still there is a good work going on in that direction, both at Jerusalem, Smyrna, and Constantinople. Many Jewish children are also found in the Mission Schools of Alexandria, Beyroot, and Damascus. The Spirit, however, is not yet poured upon the house of David and the inhabitants of Jerusalem. The way is doubtless preparing for this, and in the meantime an election is being gathered out who will become witnesses for Christ, both to their own countrymen and to the Gentiles. The curse still remains on the land and on the people. Palestine, as

we have seen, notwithstanding its capabilities, which are manifestly and avowedly immense, lies to a great extent desolate, because the people, to whom by Divine gift it belongs, are under the chastisement of their God and, for the rejection of His Son, their promised Messiah and King, are banished from their possession. The Turks, as the rod of Jehovah's anger, keep the land in a wretched, ruinous, and for the most part uncultivated condition; and will probably continue to do so, till the Lord in His mercy shall turn again Zion's captivity. The word of prophecy must receive its fulfilment, as it is now actually doing. "Upon all the land of my people shall come up thorns and briars; yea, upon all the houses of joy in the joyous city; because the palaces are forsaken, the multitude of the city shall be left, the forts and towers shall be for dens for ever, a joy of wild asses, a pasture for flocks; until the Spirit be poured down upon us from on high, and the wilderness be a fruitful field, and the fruitful field be counted for a forest" (Isaiah xxxii. 13, 15). We take our leave of these interesting scenes with the prayer,—Lord, hasten it in its time!

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